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# **Cantonese Primer**

**Yuen Ren Chao**



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# Preface

THIS BOOK grew out of a twelve-week summer course in Cantonese given at Harvard University in 1942. Since then the text, with certain changes, has been translated into Mandarin and used in the ASTP classes at the Harvard School for Overseas Administration during 1943-44, and some of the later changes have been incorporated into this course in so far as they apply to Cantonese.

The book may be used as a textbook for the classroom or for self-teaching with the help of a Cantonese-speaking guide or informant or of phonograph records. For the few unusual minds which can learn how to differentiate and integrate by reading the article on calculus in an encyclopaedia, it may be possible to learn to pronounce Cantonese from the description of it in Chapter II. But even then the speaking lessons should be heard as spoken, with proper expression, by a Chinese.

The companion volume, *Character Text*, can be used as the text for the native speaker to read from, and as the text for learning characters. The answers to the exercises appear in cursive writing and are meant to be legible only to the informant. (However, any American student able to read Chinese cursive writing should be entitled to make use of the answers.)

The author is not a native speaker of Cantonese and first picked up a smattering of the dialect when he came to study in America. His subsequent knowledge of the dialect was mostly acquired during his survey of Kwangtung and Kwangsi dialects in 1929-30 under the auspices of *Academia Sinica*. On matters of individual data, he still often has to go to informants whose native dialect is Cantonese.

The author wishes to acknowledge his indebtedness to all who have helped in getting this book written and published: to Shiu Kwong Tam, Ching Pei Wu, and King Lui Wu who contributed much information on Cantonese in general and eliminated the Mandarinisms that often unconsciously crept into his composition, to Fannie Chude and Elizabeth Hewitt Clarke who checked and revised the whole manuscript and tried to take out (sometimes over his protest) the Sinicisms that often crept into his English, to his daughter Rulan who did all the answers to the exercises, to Anli Chen Wu and Hua Jen who wrote out the *Character Text*, and, last but not least, to Professor Serge Elisséeff who initiated the idea of the Intensive Cantonese Course and encouraged its publication in every way.

YUEN REN CHAO

*Cambridge, Massachusetts*  
*September 18, 1945*



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## PART ONE: INTRODUCTION

### CHAPTER I THE CHINESE LANGUAGE

1. **Old and New Chinese.** — Chinese is usually regarded as one of the oldest languages of the world. Chinese students entering American colleges are often allowed to offer Chinese for entrance Latin or Greek rather than for French or German. Now, the Chinese as spoken today by a radio announcer from Station XGOA, Chungking, must be as new and as unlike the Chinese of Confucius, as, say, the English heard over an American radio is new and unlike the English of Chaucer. On the other hand, whether in Europe or in China, people must have talked for thousands of years before any of their talk began to be recorded. Thus, all languages, so far as we can tell, are equally old in their origin and equally new in their present form.

How is it then that Chinese has a reputation for antiquity? There are several reasons for this. One is that the Chinese literary idiom, which is widely used for all purposes, though in modern pronunciation, is largely based on the language of the ancient classics. More students in a Chinese college know their Mencius (4th century B.C.), whose style seems to them quite modern, than students in an American college know Chaucer (14th century A.D.).

Another reason is the relative social and cultural homogeneity and stability in China during more millenniums than has been the case with most other peoples of the world. Of upheavals China had plenty. But even the conquering Mongols and Manchus made no impression on the language. There was no large-scale borrowing of words such as followed the Norman invasion of Britain.

Finally, the Chinese language seems old because, instead of spreading by subdivision into various national languages, which would then seem new, as do the Romance languages descended from Latin, it spread by diffusion into culturally less advanced neighbors in the form of borrowed words and borrowed characters. These borrowed words and characters are still used in the forms known as Sino-Japanese, Sino-Korean, and Sino-Annamese and stand as testimonies to the antiquity of the Chinese language, a language which gave more than it took and maintained its identity and comparative homogeneity within the four seas. The practice of giving entrance credit for Chinese as an ancient language is therefore no mere matter of courtesy.

2. **Our Knowledge of Old Chinese.** — The ancient Chinese language is known to every literate Chinese, but only in the sense that the text in

characters and the idiom of the composition are understood. When read aloud, it is always in the pronunciation of a modern dialect. Few Chinese scholars know what the ancient language actually sounded like. Not that the Chinese have been unconcerned with the sounds of language. The Chinese have throughout the ages been keen students of the sounds of language. But because of the relatively non-phonetic nature of the characters, they have had to deal chiefly in the abstract classification and relationship of sounds rather than with the phonetic values of the sounds themselves. Their conception of the language is accurate, but not concrete. Much of the work of Chinese scholars had to wait for Western linguists like Bernhard Karlgren or Western-trained Chinese linguists like Li Fang-kuei before it could be interpreted in phonetic terms. To use Karlgren's own figure, traditional Chinese phonology may be compared with a book of algebra. It contains great truths, but one must substitute numerical values into the formulas before the truths can be applied.

The numerical values are the modern dialects of China. By studying the sounds of modern dialects (including the present pronunciation in Japan, Korea, and Indo-China of anciently borrowed words) and comparing them with the systematizations of traditional Chinese phonology, Karlgren has made a reconstruction in all detail (except the actual melodic values of the tones) of the ancient Chinese pronunciation of about 600 A.D., which, after some revisions, has gained wide acceptance among most Occidental and the majority of Chinese scholars. This he has named Ancient Chinese. Making use of the studies by Chinese philologists in a different direction — the structure of characters and the riming patterns in *Shih Ching* — he reconstructed the pronunciation of the period roughly one millennium earlier than that of Ancient Chinese, which he calls Archaic Chinese.<sup>1</sup> Though he is less sure of the details of this reconstruction and has won less wide acceptance for it, there is nevertheless general agreement as to its main features.

**3. Archaic and Ancient Chinese.** — Broadly speaking, Archaic Chinese had a very rich system of consonants and vowels, and probably only three tones. It had four grades of initial consonants, as in *t*, *t'*, *d*, *d'*, i.e. voiceless unaspirated, voiceless aspirated, voiced unaspirated, and voiced aspirated.<sup>2</sup>

<sup>1</sup> Both Ancient and Archaic Chinese are summarized in Karlgren's 471-page "article," *Grammata Serica*, *Bulletin of the Museum of Far Eastern Antiquities*, No. 12, Stockholm, 1940. A more popular exposition of this and related topics is found in his *Philology and Ancient China*, Oslo, 1926.

<sup>2</sup> In Cantonese, Mandarin, and most other modern dialects, there are only two grades of initials, e.g., (unaspirated) *t* and (aspirated) *t'*, which we write as *t* and *th* in the present course. The forms *d* and *dh* in our orthography are only graphic abbreviations for 't in a lower tone' and 'th in a lower tone' respectively. There is no real [d]-sound in Cantonese. See pp. 19-20, 67-68.



It had the final consonants  $-m$ ,  $-n$ ,  $-ng$ ,  $-p$ ,  $-t$ ,  $-k$ ,  $-b$ ,  $-d$ ,  $-g$ ,  $-r$ , but no final semi-vowel; in other words, it had no descending diphthong of the *au ei* type. There were some initial consonant-clusters like *gl-*, *kl*, *bl-*, *pl-*, but these were relatively infrequent.

From Archaic to Ancient Chinese, the most important change was that the pure voiced initials and endings *b*, *d*, *g* had become semi-vowels, e.g., Archaic *diog* > Ancient *qiu* (> Cantonese *yi* and Mandarin *yao*<sup>2</sup> 'shake'). There were four tones in Ancient Chinese, Even, Rising, Going, and Entering, the last comprising words ending in  $-p$ ,  $-t$ ,  $-k$ . A large part of the Going Tone came from Archaic forms ending in  $-b$ ,  $-d$ ,  $-g$ .

**4. Growth of Modern Dialects.** — All modern dialects are not descendants of one line of ancestors, Archaic Chinese and Ancient Chinese. However, the majority of modern dialects are close enough descendants of them to allow statements of phonetic laws to be made with reference to one line of ancestors without leaving too unwieldy a body of exceptions. There are two reasons for this. One is that the languages reconstructed by Karlgren, in the opinion of the majority of Chinese scholars, are eclectic systems from various old dialects. By thus admitting your great-uncle's tablets into your ancestral hall, your second cousins look like first cousins and first cousins like sisters and brothers. The other reason is that today's dialects, like today's people, are descendants of relatively few ancestors, while the other old branches of the language have died off without leaving any descendants.

Now there is no Modern Chinese with a capital *M*, except *M* as in Mandarin, which, important as it is practically, is linguistically one of the least informative of the modern dialects, since it has evolved farthest away from ancient pronunciation. But we can note certain broad changes since 600 A.D. which have affected most modern dialects, including Mandarin. The Ancient voiced (sonant) initials *b'*, *d'*, *g'*, *dz'*, *z*, etc. have lost their voicing in all dialects except those of Chekiang, parts of Hunan, and parts of Kiangsu. Some of the Ancient bilabials have, under certain conditions, become dentilabials in all China except in the South and the Southeast. Ancient final consonants  $-m$ ,  $-p$ ,  $-t$ ,  $-k$  are either lost or changed except in the extreme South. The four tones of Ancient Chinese have been subdivided into an upper and a lower series, according as the initials were originally voiceless or voiced. The extent of subdivision varies with the dialect, but the Even Tone is subdivided into two classes almost everywhere. In most of northern China, the Entering Tone has not only lost its consonantal endings but also its class identity, inasmuch as it has been redistributed into the other tones. Thus, the four tones of Mandarin are not the four tones of Ancient Chinese, but correspond only to its first three tones, of which the first has been split in two. On the whole, the southern dialects have preserved ancient endings and tone-classes best, the central



and eastern dialects the ancient initials best, while the other dialects have departed farthest from Ancient Chinese.

5. **Classification of Dialects.** — The dialects of China are distributed over three zones. The zone of the greatest variety is in the southeastern coastal provinces including Kwangtung, Fukien, most of Hunan, Kiangsi, and Chekiang, and parts of Kwangsi, Anhwei, and Kiangsu. The second zone is the great Mandarin-speaking region comprising most of the rest of China proper and the greater part of Manchuria. In the third zone, in the territories and the borderlands of the southwestern provinces and the province of Sinkiang, non-Chinese languages are spoken side by side with Chinese in some form of Mandarin. While the last zone includes more than half the area of all China, it includes less than one tenth of the population.

There are nine main groups of dialects in China, six in the first zone and three in the second zone. The first six groups are Cantonese, Kan-Hakka, Amoy-Swato, Foochow, Wu, and Hsiang. The Cantonese group, the Kan-Hakka group (to which most of Kiangsi belongs), and the Amoy-Swato group (to which the Chinese-speaking part of Hainan Island belongs), are characterized by their preservation of ancient consonantal endings  $-m$ ,  $-p$ ,  $-t$ ,  $-k$ . The Foochow dialect forms a group apart, though it is near the Amoy-Swato group in many respects and often classed together with it under the term Min group, Min being the literary name of Fukien. The Wu dialects (including those of Shanghai and Wenchow) and the Hsiang group, Hsiang being the literary name of Hunan (though Changsha, the capital of the province, is not typical of the group) are characterized by their retention of ancient voiced initials like  $b'$ ,  $d'$ ,  $g'$ ,  $dz'$ , etc. In addition to the usual two Even Tones and one or two Rising Tones, these six groups have for the most part two Going Tones and two Entering Tones.

The second dialect zone, including roughly two-thirds of the population and three-fourths of the area of China proper, is the zone of the Mandarin dialects, which can be divided into a northern group, a southern group, and a southwestern group. The northern group includes the Yellow River basin and Manchuria. To this group belongs the dialect of Peiping. The southern Mandarin group covers a rather small area between Hankow and Nanking. The southwestern group covers the region of the greatest dialectal uniformity — including Szechwan, Yunnan, Kweichow, part of Kwangsi, and part of Hupeh up to and including Hankow. All Mandarin dialects agree in having relatively simple sound-systems. They have four or five tones. They have a common vocabulary for the most frequent words such as personal pronouns, demonstratives, interrogatives, and particles.<sup>3</sup>

<sup>3</sup> For further details on dialects, see Ting Wên-chiang (V. K. Ting), Wêng Wên-hao (W. H. Wong), and Tsêng Shih-ying, *Chung-kuo fên-shêng hsín-l'ü* 中國分省新圖

The mutual intelligibility of different dialects depends, as in the case of other languages, both upon the dialects themselves and upon the educational background of the speakers. The three groups of Mandarin dialects may be compared with the English dialects of the British Isles, North America, and Australia. Then, if abstraction is made of the fact, with all its implications, that all China writes one common idiom in one common system of writing, we can say that the other groups of dialects are about as far from Mandarin and from each other as, say, Dutch or Low German is from English, or Spanish from French. On the whole, the differences among different groups of Chinese dialects are less radical than the difference between English and German. Speakers of different groups of Mandarin, say a native of Harbin or Mukden, a native of Urumchi or Sinkiang, a native of Chungking or Kweilin, and a native of Nanking — these representatives from the four corners of China can converse freely, each in his own dialect, without attempting too much mutual adjustment.

Among speakers of non-Mandarin dialects, ignorance of Mandarin is not so much felt as a personal shortcoming as a practical inconvenience for travelers and people in educational or public work. Most educated persons acquire a Mandarin of sorts either by "picking it up" from people who speak — or have learned to speak — Mandarin, or merely by adopting the vocabulary of Mandarin novels like the *Dream of the Red Chamber* without attempting any readjustment in pronunciation.

Among people in public life, linguistic difficulties arising from dialect differences have been relatively negligible. For the common people, with their limited base of vocabulary and limited contact with other habits of diction and articulation, it would of course be impossible to communicate orally across the boundaries of dialect groups.

**6. Cantonese.** — Just as the term Mandarin refers sometimes to the dialect of Peiping City and sometimes to any of the three groups of dialects in the second zone, so the term Cantonese refers now to the dialect of Canton City or again to the whole group of similar dialects. Cantonese in the wider sense covers the western half of Kwangtung province and the southern half of Kwangsi province.

If we include the overseas Chinese population in our picture of the distribution of Chinese dialects, Cantonese will form a very important part of the picture. In the South Seas, the Chinese population speaks Cantonese or the Amoy-Swatow dialects, though knowledge of Mandarin has been noticeably on the increase in recent years. The Chinese in the Hawaiian Islands speak either Hakka or the Chungshan form of Cantonese, which is

(60th anniversary publication of *Shun Pao*), 2nd edition, Shanghai, 1934, Map 12; and F. K. Li, Languages and Dialects, in *The Chinese Year Book*, 1938-1939 issue, Shanghai, 1939, pp. 43-51.

## INTRODUCTION

... of Canton City. In continental United States, practically all Chinese immigrants speak varieties of Cantonese from one of the Four ... lying to the southwest of Canton. Since however the Canton City has considerable cultural prestige and is regarded as the standard form of Cantonese, it is the usual form of Cantonese which foreigners or Chinese from other provinces would expect to learn. It may be noted that, while the form of Cantonese changes more and more as one travels south from Canton down the Canton-Kowloon Railway, the dialect in Kowloon and Hongkong is nearer to that of metropolitan Canton than to those of the neighboring districts.

7. **Dialects, Mandarin, and Wenli.** — Dialects differ from one another in three respects. The most important difference is that of pronunciation. Thus, the same root which means 'woods' is pronounced *lin* in Peiping, *lin* in Shanghai, and *lam* in Cantonese. Secondly, dialects differ in the choice of words for common use. Thus, the word for 'he, she,' etc. is *t'a* in Mandarin, *yi* in the Shanghai dialect, and *ghōe* in Cantonese. Out of these three distinct words from the common stock of the Chinese language, some dialects choose one and other dialects choose another as the favorite form for ordinary use, leaving the others as obsolete or literary words. Thirdly, dialects differ in grammar. Thus, in Peiping, one uses the word-order 'give me some water,' while in Canton and Shanghai one says something like 'give some water me.' This third aspect is the least important, as there is comparatively great uniformity of grammar among the dialects. (See Chapter III.)

Mandarin, in the narrow sense, is simply the dialect of Peiping and, like other dialects, has its phonetic system, its common vocabulary for ordinary speech, and its grammatical structure. The thing that is peculiar about Mandarin is that it is less peculiar than the other dialects. For, as we have seen, it belongs to a type of dialect which varies the least from place to place and is spoken and understood by the greatest number of people in China.

Over and above all the dialects, or, more accurately, included as a part of every dialect — there is a literary language called *wenli*<sup>4</sup> by Western writers on Chinese. *Wenli* is not an additional dialect, for it has no pronunciation of its own. The same sentence in *wenli* has as many ways of pronunciation as there are dialects. To be sure, a direct quotation in the *Analects* of Confucius must have been pronounced in one particular way in a dialect of Lu in the sixth century B.C. But what concerns us is the fact that the *Analects* as a currently read book of a still living, if not spoken, idiom exists in the collection of meaningful sounds in the mouths

<sup>4</sup> The term *wenli* should best be regarded as an English word derived from Chinese roots. In Chinese, *wên<sup>2</sup>-lî<sup>2</sup>* (*manlee* in Cantonese) means the literary quality or structure of an essay, while the literary idiom is usually called *wên<sup>2</sup>-yen<sup>2</sup>* (Cantonese *manyin*).



of literate persons of all dialects. The fact that there is one and the same system of characters throughout China has certainly played a major part in the preservation of *wenli*, but the nature of existence of words is not in the writing as such, but in the understanding, reading aloud, learning by rote, quoting, and free use of this common idiom, though its actual *phonetic* embodiment in audible form varies from dialect to dialect. In the terminology of class logic, *wenli* is a class of certain cognate portions of dialects, and every word in *wenli* is a class of cognate words in the dialects, each written with the same character.

From this we can draw two corollaries. One is that it is possible to reach the whole of Chinese literature through the medium of any one of the major dialects. The other is that a thorough schooling in one dialect is an introduction to the whole Chinese language.

**8. Vernacular Literature and the Literary Revolution.** — The vast body of Chinese literature is in *wenli*. Much writing of today, especially for business and official purposes, is in the same form. Writing in the colloquial style, whether in the standard Mandarin or in any other dialect, has never been done on nearly so large a scale as in *wenli*. The amount of existing colloquial literature in the dialects is negligible. Mandarin colloquial texts exist in the form of Buddhist lectures of the 9th century, some philosophical works of the Sung dynasty (960–1278), and a comparatively small number of plays and novels from the Yuan dynasty on (since 1277). An even more insignificant amount of literature exists for other dialects such as Cantonese and the Soochow dialect.

Since the Literary Revolution or the Vernacular Literature Movement of 1917 led by Hu Shih, the use of the Mandarin colloquial in writing has spread greatly. But, in the characteristic manner of revolutionary movements, the first articles advocating the use of the colloquial were written in the literary language, and the leaders continued, and many of them continue, to correspond in the literary language long after they had begun to write articles in the colloquial.<sup>5</sup> As things stand now, the movement has penetrated most deeply in the field of literature. Novels and plays, which formerly had to be read furtively from inside half-open drawers, are now placed on the top of classroom desks as part of courses in literature. (See Lesson 23.) New novels and plays, and to a less extent poetry, are written in the colloquial idiom. More than half of the publications on scientific

<sup>5</sup> Hu Shih fired the first shot with his letter to the editor of *Hsin ch'ing-nien*, Vol. 2, No. 2, October 1, 1916. The letter was later expanded to an article 文學改良芻議 (A Program for Literary Reform) in the same periodical, Vol. 2, No. 5, January 1, 1917. Both the letter and the article were written in respectable *wenli* and proposed modestly among other things "not to avoid vernacular characters or vernacular words." It was not until Vol. 4, No. 1, January 15, 1918, that articles in the colloquial began to appear in this revolutionary periodical. The case was quite like that of Dante writing his *De Vulgari Eloquentia* in Latin while trying to establish Italian as a literary medium.

subjects and translations of foreign books are in the colloquial. In the schools, the colloquial is taught through the sixth grade, and *wenli* is taught only from the seventh grade, or junior middle school, on. It is in the government, in business, and in the non-academic professions that the change has been slowest, due in part no doubt to the difficulty of disturbing well-established phraseology and familiar conventional forms. A paradoxical result of this is that while news despatches, official notices, and even advertisements are in the literary idiom, the so-called literary section and frequently the editorial section of newspapers are in the colloquial. In increasing degrees, however, the written colloquial has come to stay.

**9. Unification of the National Language.** — Parallel with the Vernacular Literature Movement, there has been a movement towards the unification of the National Language. We have seen that there is already a great degree of underlying unity in the whole language and a still greater degree of practical unity in the second dialect-zone. Since the Revolution of 1911, when China became a republic, there has been a conscious movement to unify the spoken language of the nation. A Society for the Unification of Pronunciation was formed under the auspices of the Ministry of Education, later reorganized under the Ministry as the Committee on the Unification of the National Language. A system of 39 National Phonetic Letters, or *Chu-yin tzü-mu* 注音字母 was devised, a standard of pronunciation based mainly on the Peiping dialect was fixed in 1919 (revised in 1932 in the direction of still closer approach to the pure dialect of Peiping), and machinery was set up to train teachers to teach the National Language — or *Kuoyü*, as Mandarin is now called — in the schools. In 1937, shortly before the war, the government subsidized the four largest publishers in the country in the manufacture of type matrixes in which each character is cast in one block with the pronunciation indicated on the right-hand side, and ordered all textbooks through the sixth grade henceforth to be printed in such type, so that all reading matter could be self-pronouncing.

While originally chief emphasis was laid on the unification of pronunciation, two other developments have assumed increasing importance as time goes on.

**10. Learning-to-Read Movement.** — One recent development is a learning-to-read movement, making use of the National Phonetic Letters now available on the side of the characters. Theoretically, the combination should help the spread of standard pronunciation, which it does to a certain extent. But in general, the result is not exactly what the promoters expected. Since it is difficult to teach and learn Mandarin with a perfect pronunciation, the National Phonetic Letters themselves are pronounced with a high degree of local accent. Instead of being harmful, however, this

<sup>1</sup> Later changed to 40, then to 37, and called *Chu-yin fu-hao* 注音符號 'phonetic symbols.'

natural practice actually helps the reader to understand the meaning of a character, since it is nearer, in the shade of sound, if not in classification, to the dialect of the learner. It is as if in learning the Chinese word *kout* 'to cut,' an English-speaking student were permitted to pronounce it something like [kat], thus reminding one of the English word of the same meaning — the only difference being that, in the case of Chinese, the words written with identical characters are real cognates. The phonetically unsatisfactory result is therefore educationally highly useful.

**11. Romanization Movement.** — The other development is the movement for adopting an alphabetic form of writing. Systems of simplified writing and stenography based on sound had been devised long before the appearance of the National Phonetic Letters. Missionaries have used various romanized texts in various dialects. A curious circumstance about the adoption of the National Phonetic Letters throws some light on how people looked at the problem at that time. When the Committee on Unification submitted its final report to the Minister of Education Fu Tsêng-hsiang, he hesitated about giving official sanction to those curious characters that looked like Japanese *katakana*. Then one day a member of the Committee arranged to have an otherwise illiterate maid read before the minister a newspaper printed in the National Phonetic Letters. He was so impressed with the performance that he straightway ordered the adoption of the system. However, as it turned out, his interest proved to be only transitory and the system of the National Phonetic Letters was relegated to the secondary function of indicating the pronunciation of characters rather than serving as an alphabet. There were and still are many technical difficulties as well as social hurdles to be surmounted before any form of alphabet can be used as a general means of writing.

**12. Systems of Romanization: National Romanization.** — The transcription of Chinese sounds in the Latin alphabet is as old as the meeting of the East and West. The earliest known systematic form of spelling was that of Matteo Ricci (1552-1610),<sup>7</sup> which represented the Mandarin of about 1600. Extensive use of romanized texts did not come until comparatively recently, when the Christian Bible, translated into various dialects in romanized form, began to be taught by missionaries.

In 1928, the system of *Gwoyeu Romatzyh* (G. R.), or National Romanization<sup>8</sup> was adopted by the government and incorporated in the revised standard of pronunciation, side by side with the National Phonetic Letters, in the official dictionary *Gwoin Charngyonq Tzyhhuey* of 1932. This is theoretically a system of transcription to be used only when Chinese names

<sup>7</sup> See Lo Ch'ang-p'ei, Contributions by the Jesuits to Chinese Phonology (in Chinese), *Bulletin of the Institute of History and Philology of Academia Sinica*, 1.3 269 (1930).

<sup>8</sup> See W. Simon, *The New Official Chinese Latin Script, Gwoyeu Romatzyh*, London, 1942.



or words are mentioned in a foreign text or in public signs for foreigners (though in practice most government departments themselves follow the usage of foreigners in China by using the Wade system of romanization for most purposes). Actually, it has been regarded and used as a system of writing by promoters of the Romanization Movement.

[The distinctive feature of National Romanization is that it spells syllables in different tones with different letters, instead of with diacritical marks or figures,<sup>9</sup> as *mai* (high rising tone) 'to bury': *mae* (low rising tone) 'to buy': *may* (falling tone) 'to sell' (cognate with Cantonese *maai*: *maae*: *maay*); or *shau* 'to burn': *shao* 'few, little': *shaw* 'youthful' (cognate with Cantonese *shiu*: *shio*: *shiu*). This makes the spelling more complicated, but gives an individuality to the physiognomy of words, with which it is possible to associate meaning in a way not possible in the case of forms with tone-signs added as an afterthought.] It is not necessary for a foreigner or a Chinese who wishes to learn the standard dialect to decide on the possibility or desirability of writing Chinese in the Latin alphabet instead of in characters. But as an instrument of teaching, tonal spelling has proved in practice to be a most powerful aid in enabling the student to grasp the material with precision and clearness. It is for this reason that the principle of tonal spelling has been adopted in the Cantonese orthography used in this course.

**13. Dragunov's System of Latinization: Latinxua.** — A system of romanization devised by A. Dragunov for teaching the Chinese in Russia to read has been popular among the Chinese Communists under the name of *Latinxua* or Latinization. The system does not distinguish tones except *ad hoc* for a few words. There has been considerable controversy between advocates of National Romanization and those of *Latinxua*, sometimes with quite irrelevant arguments. The former call *Latinxua* a communistic system, as if a system of transcription were capable of having an ideology. Advocates of *Latinxua*, on the other hand, have called National Romanization a tool of the bourgeoisie because it differentiates tones and the use of tonal patterns is a feature of bourgeois poetry. By the same reasoning, since bourgeois poets also make use of alliteration and assonance, a proletarian system of spelling would also have to do without consonants and vowels!

The value of either system obviously cannot be established on the basis of such arguments. The greatest difficulty with a toneless orthography like *Latinxua* is that it does not write the language. Given a set of certain word-forming elements in a language — consonants, vowels, and tones — the natural style of a person's speech is the result of an equilibrium between

<sup>9</sup> Without disclaiming responsibility, as a very active member of the Committee on Unification, for the merits and defects of the system, I must give credit to my colleague Lin Yutang for the idea of varying the spelling to indicate difference in tone.

conciseness and verbosity automatically arrived at under the opposing demands of economy and auditory intelligibility. An orthography that writes less than all the word-forming elements disturbs this equilibrium and creates a dilemma for both writer and reader. If a writer uses his normal style, he will leave the reader to uncertain guessing; if he tries to compensate for the loss in distinctiveness by the use of a padded, wordy style, the result will be a kind of language that no one normally speaks or writes. To be sure, given enough context or the situation, much may be guessed from an under-differentiated orthography without padding, just as mumbled speech or even a grunt can often be understood. A sentence like: 'Aw want somme called wataw' is quite intelligible whether heard or read, although it dispenses entirely with distinctions of vowel quality. But if all English vowels were like 'aw' in 'awl,' many things which would be said in normal ways would not be intelligible. 'This is called water' would then not be distinguishable from: 'This is cold water.' What the advocates of Latinxua do and advise others to do is to "blow up" their style to greater verbosity and make it a habit to write things like: 'This-here is-being ice-called water,' where the reader would then not depend upon vowel-distinction for intelligibility. In other words, the belly is to be filled to the size of the trousers instead of the trousers styled to the size of the belly.

Another difficulty with any under-differentiated orthography is that the native speaker of a language cannot be dissuaded or prohibited from making use of all the word-forming elements which are already in the language. No Chinese can feel that he is talking Chinese unless he talks with tones. He may be trained to write in a very wordy style, or to write without tones, but he cannot be educated out of speaking or reading with tones. Consequently, he will be able to read words written in a toneless romanization only when they remind him of words he already knows, with tone and all. When confronted with words outside his vocabulary, he will be quite unable to say them in a Chinese way. Using again an analogy with English vowels, let us suppose that 'cold,' 'called,' and 'culled' were all written 'c'ld.' Then a person will readily supply the suitable vowel in 'c'ld' when he reads: 'It's very c'ld outside,' or: 'Mrs. Jones just c'ld up.' But if his vocabulary does not already contain the word 'culled,' he would not be able to say the word 'c'ld' at all in a sentence like: 'These flowers were c'ld from his garden,' even though he may guess its meaning correctly. In other words, it would be impossible to learn new words from reading, which would be a fatal defect for a system of alphabetic writing. The upshot of all this is that the toneless system of romanization known as Latinxua, popular as it is in many quarters, is very artificial in style and limited in functions. No good communist, or monarchist for that matter, would want a form of writing which makes reading a guessing game. Any patriot would want a system that gives *all* the constituents of words. National Romanization answers



the purpose, not because it was adopted by the government, but because it writes the language.

14. *Romanization of Wenli.* — The average style of speech, as we have seen, is the result of an equilibrium between economy and intelligibility relative to the sounds (including tones) of the language. Now some dialects have more sounds to a syllable and a greater variety of syllables than others. Does it then take fewer syllables for some dialects than for others to say the same thing? On this point, S. W. Williams<sup>10</sup> has given a very suggestive answer in a comparative table of the translations of a literary text into nine dialects. There is a decided trend toward greater verbosity in the northern dialects, which are poorer in sounds, than in the southern dialects. In other words, the smaller the variety of syllables, the greater the number of syllables it takes to say the same thing. This is no surprise, since it is a case of the general symbolological principle that the size of symbols increases with the decrease in the number of elements. For example, it takes two figures "16" to write the number sixteen on the usual base of ten, but five figures "10000" on the base of two; or, again, it takes longer to send a message in the Morse code than by teletype, as the code has only the three elements of dots, dashes, and pauses.

Now what about *wenli* or the literary style, which as we said is pronounced in as many ways as there are dialects? What is *its* state of equilibrium? The answer is that since *wenli* is not usually spoken except in the form of clichés, it has no equilibrium of auditory intelligibility. Since *wenli* was very close to, if not quite identical with, the speech of ancient times, it attained its equilibrium on the basis of a system of pronunciation much richer in sounds, and therefore much more economical of syllables, than any of the modern dialects. To be sure, there are many styles of *wenli* typical of different ages, and so all are not alike in conciseness or diffuseness. But they are all more concise than the colloquial style of any modern dialect. While Mandarin has about 1,300 different syllables (counting tones), Cantonese has about 1,800. That is why it is usually easier for speakers of Cantonese to identify by sound a literary word than for speakers of Mandarin. But even Cantonese contains too few varieties of sounds for it to come to an equilibrium of auditory intelligibility at the level of conciseness of *wenli*; for the Ancient Chinese of 600 A.D., as represented in the dictionary *Kuang-yün*, 1007 A.D., had as many as 3,877 syllables. Here, then, is the chief objection to any all-purpose alphabetic writing for Chinese, namely, the fact that one cannot write *wenli* in it, and any abolition of the characters would mean the drastic cutting off of China's cultural heritage, most of which is in *wenli*. It is all very well to say that the literature of the future will be in the colloquial and therefore intelligible in romanized writ-

<sup>10</sup> S. W. Williams' *Syllabic Dictionary*, 2nd ed., 1909, XXXVI-XLVII.

ing. But as for existing literature, it would be a superhuman job, if at all possible, to translate all of it into the colloquial in order to make it legible in alphabetic form.

**15. Interdialectal Romanization.** — To answer this objection, two Jesuit priests of Szepinghai, Manchuria, Fathers Henri Lamasse and Ernest Jasmin, devised a system of interdialectal romanization,<sup>11</sup> which, representing the Ancient Chinese of about 600 A.D., as reconstructed by Bernhard Karlgren, is intended to be an orthography in which both *wenli* and the colloquial can be written. In addition, the same romanization can be pronounced in any dialect by a set of rules of pronunciation for each dialect. It is as if the one orthography 'light' were to be used to cover both English and German, with a rule stating that 'igh' is to be pronounced [ai] in English and [iq] in German, so that this form 'light' is [lait] in English and [liqt] in German. The idea is certainly very attractive, though the actual orthography could be made to look less forbidding and the system made more practical if it followed less mechanically Karlgren's reconstruction of Ancient Chinese and took a later stage of the language (which it does to a slight extent) at the base. The forms could still be distinguished and yet approximate much more closely those of the modern dialects.

**16. Basic Chinese.** — Another trend in the movement toward the simplification of Chinese writing is the attempt to reduce the number of characters. The leader of the Mass Education Movement, Yen Yang-ch'u (James Y. C. Yen) selected, on the basis of frequency, 1,000 characters and had texts on elementary subjects composed to teach the illiterate. Somewhat different lists were drawn up for city dwellers and farmers, since the things they would have most frequent occasion to read or write about would be different. Since it is economically advantageous for the illiterate to know as many characters as possible, the plan calls for the teaching of more characters after the first thousand are mastered. The reform is therefore not so much of the writing as of teaching methods.

A more reformist attitude was taken by the dramatist Hung Shên when he proposed a list of 1,100 Basic Characters.<sup>12</sup> Like the word list of Basic English, it is not based on frequency as such, though rare words are in general not likely to be useful or necessary, but is designed with a view to flexibility in combination and sufficiency for general use. Since, however, a character represents a monosyllable and a monosyllable is rather less than a syntactical word (see p. 37), the list of 1,100 units allows much greater freedom of combination than the word list in Basic English. The result is that the language written within the limits of this list is much nearer normal

<sup>11</sup> *La romanisation interdialectique, écriture alphabétique naturelle et pratique de la langue chinoise*, Peiping, 1934.

<sup>12</sup> 洪深, 一千一百個基本漢字教學使用法 (Method of Teaching and Using 1,100 Basic Characters), Shanghai, 1st ed., 1935, 2nd ed., 1936.



Chinese and gives much less impression of a special style than is the case with Basic English. Hung Shên can write, as he does in his explanatory book, much more natural Chinese than C. K. Ogden can write English with his list of 850 words, or, from another point of view, Hung could afford to use a somewhat shorter list and still have as much freedom of style as Basic English.

Besides the pedagogical and the reformist approach, there is a linguistic sense in which the idea of Basic Chinese characters can be conceived. In the dictionary *Kuang-yün* of 1007 A.D. mentioned above, there are 3,877 different syllables under which are listed 26,194 different characters, or about 7 characters to each syllable. In the *K'ang-hsi Dictionary* of 1716, which continues to be widely used today, and in which the pronunciation is still based on that of 600 A.D., there are 40,545 characters, or more than 10 characters to each syllable. How then can Lamasse and Jasmin claim that their system of Interdialectal Romanization based on Ancient Chinese is distinctive enough for writing literary Chinese and transcribing all Chinese literature, if each romanized syllable stands ambiguously for any one of the 10 different characters? The answer is that there are not really 40,545 different words in the language; there were not nearly as many words, even in the language of 600 A.D., as represented in the 3,877-syllable *Kuang-yün*. Homonyms of the 'can ('able')-can ('tin')' type there were, but not anywhere near ten different words to a syllable. The multiplication of characters was a development in the direction of purely graphic differentiation. In the time of the great classics, say the 4th or 3rd century B.C. (see Lesson 22), there was much use of characters in their simple primary forms and free interchange of characters of the same pronunciation. But the characters developed more and more in the direction of semantic differentiation. If, let us say, the English word pronounced [mæn] were written *man* 'human being,' *mann* 'a male human being,' *gman* 'to operate (a gun),' *kman* 'mankind,' *hman* 'husband,' etc., all pronounced like 'man,' then the situation would be more like the Chinese practice of writing the same spoken word by a variety of characters. (See p. 48 on enlarged characters.) If, on the other hand, the Chinese system of writing were such that each spoken word were written by one and the same character, instead of a set of characters according to extensions of meaning, then it would be more like the English practice of always writing 'man' for the same spoken word 'man,' irrespective of differences in meaning. The list of characters synthesized and differentiated on this principle would then form a set of Basic Chinese Characters in the linguistic sense.

It is true that divergences of the ancient dialects, semantic changes, irregularity of phonetic correspondences among modern dialects arising from mutual borrowing (p. 48), and other factors of time and place will complicate the picture. Of the 3,877 syllables of *Kuang-yün*, many are probably

obsolete; others, however, stand for homonyms or different words (not only different characters) with the same pronunciation. On the other hand, new differentiations of meaning associated with new differentiations of pronunciation will have to be reckoned as new words. As a subjective estimate, I should say that some 3,500 Basic Characters, representing as many words, pronounced with some 3,000 syllables of Ancient Chinese (as of 600 A.D.) would probably be a fair representation of the content of the Chinese language. Such a list would be of importance from the pedagogical and the reformer's point of view, precisely because it would be based on a representation of the language as a whole without limitation of style, and not on criteria of easy versus difficult characters, necessary versus unnecessary words, standard versus substandard pronunciation, or colloquial versus literary idiom. Basic writing is writing based on the language.

**17. Recommendations to the Occidental Student.** — While the various divergent and confluent currents described above are the chief concern of forward-looking Chinese, they are naturally of only passing interest to foreigners watching from the shores. The problem which an Occidental student of Chinese has to face first is to learn what the language and writing are and not what they might better be. He has no business to ask the Chinese to use fewer characters, but should try to learn as many characters as possible. If a character has a printed form and a different written form and both are commonly met with, he will just have to learn both. If he learns the pure Peiping dialect and his interlocutor has a Shanghai accent, or if he learns pure Cantonese and hears some one speak Cantonese with a Seyiap accent, he will have to learn to attune his ears accordingly. Here, again, the most practical point of view is the scientific, empirical one of learning about what is.

In the matter of romanization, it would be well if one system could be used for all purposes. But unfortunately it will not be possible unless and until any national system is not only adopted, but actually widely used in China. As things stand, it is quite impossible to make any one system answer all purposes. In a pamphlet on *The Romanization of Chinese*, London, 1928, Bernhard Karlgren says that at least three different systems are needed: A. a philological system for scientific language study; B. a sinological system for writers in English on Chinese subjects; and C. a popular system to be used only by the Chinese themselves in creating a new colloquial literature.

There is little difficulty in connection with Type A, since every phonetician has, and usually asserts, the right to his own system.

Type B is the system needed by the great number of people who have occasion to cite Chinese words and names when writing in English, but do not plan to learn the language practically or study it scientifically. They would want to have some procedure to follow in writing Chinese words "in

English." For this purpose, the Wade system<sup>13</sup> is at present the most widely used among writers in English. Certain exceptions, however, are usually made. In the first place, there are the numerous irregular forms which have already been too well-established to be changed, such as *kowtow*, *kumquat*, *Confucius*, *Chiang Kai-shek*, etc., and which could not be recognized if regularized in the Wade system as *k'ou<sup>4</sup>-t'ou<sup>2</sup>*, *chin<sup>1</sup>-chü<sup>2</sup>*, *Chang<sup>2</sup>-fu-tzu<sup>3</sup>*, *Chiang<sup>3</sup> Chieh<sup>4</sup>-shih<sup>2</sup>*, etc. Another important group of exceptions is found in place names. For example, the 1936 edition of the *Postal Atlas*, published by the Directorate General of Posts of the Ministry of Communications, follows the Wade system for most names of small places, but a different system for the names of the provinces (see Lesson 16) and some of the larger cities, and still other systems in some of the names of places in the coastal provinces. The only practical procedure, then, for the writer in English on Chinese subjects is to follow the Wade system<sup>14</sup> in general, the *Postal Atlas* for place names, and common usage for the well-established irregular forms.

Under Type B, Karlgren includes also the romanization to be used in textbooks. As we shall see later (Chapter V), it is essential for a foreigner to use some form of extended romanized text to acquire and retain precision in the first stages of his study. For this purpose, the Wade system could theoretically be used. But in practice, the constant addition of the necessary diacritical marks and tonal figures makes words and sentences so confusing to the eye that it is not only extremely wasteful of effort, but usually results in the student's inability to gain any clear idea of the sounds of words or to make sure connections between sound and meaning.

There are any number of possible systems of romanization which would answer the purpose of a running text without the pedagogically fatal features of the Wade system. For teaching Mandarin, Walter Simon has chosen National Romanization for his *Chinese Sentence Series*, London, 1942, not because it was planned as a Type C romanization by the Chinese (the Government has never sanctioned it as a system of alphabetic writing), but because it does something which has to be done but cannot be done by the Wade system.

For the Cantonese dialect, there is no officially recognized system like National Romanization nor an internationally recognized system such as the Wade. For the purpose of the present course, which also needs a

<sup>13</sup> First used by Sir Thomas Francis Wade in *Hsin ching lu*, or, *Book of Experiments; being the First of a Series of Contributions to the Study of Chinese*, Hongkong, 1859, later revised and incorporated in his *Yü-yen tzü-êrh chi*, London, 1867, 3rd ed., 1903. The form now currently used is really the Wade-Giles system, as represented in Herbert Giles, *Chinese-English Dictionary*, 2nd ed., London & Shanghai, 1912.

<sup>14</sup> Many publications, for example *The Far Eastern Quarterly*, omit the circumflex over *e* and the breve over *u*. This results in no syllabic ambiguity. The newspaper practice of omitting all diacritical marks, however, is not recommended.



readable form of romanized transcription so that words can be clearly recognized and remembered, I have devised a special Cantonese romanization on the same principle of spelling tones with letters instead of diacritical marks <sup>15</sup> as in National Romanization. Whether this Cantonese romanization is of Type B or of Type C, or whether it will even be used at all outside this course does not matter. But some such orthography is necessary for a firm grasp of the language. With this understanding, we are now ready to take up the sounds of the Cantonese dialect.

<sup>15</sup> The vowels *o* and *u*, when pronounced with fronted values, are written "ö" and "ü" in the introductory chapters and Lesson A, but appear as plain "o" and "u" in the connected texts, as the values are determined by the preceding or following sounds.

## CHAPTER II

### PRONUNCIATION AND ROMANIZATION

In a city the size of Canton, there are naturally certain variations in speech from which we have to choose in forming a standard for study. Three variant features of pronunciation should especially be noted, the use of the apical vowel, non-distinction of initial *l* and *n*, and the dropping of initial *ng*. In the western section of Canton City known as Saikwaan, where there are many old families and where the pronunciation has a certain prestige, the vowel part of the syllables *tzi*, *tsi*, *si* (and parallel forms in other tones) has a buzzing quality (like that used in corresponding words in Mandarin) but not entirely without some articulation of *i*. It may be described as a buzzed *i* or a palatalized *z*. We shall not, however, follow this style of pronunciation.

About one out of four persons in Canton has no initial *n*, and pronounces an *l* in words beginning with *n* for other speakers; for instance, *lee* for both 'you' and 'plum,' whereas the pronunciation of the majority is *nee* for 'you' and *lee* for 'plum.' We shall follow the majority and keep the distinction between *n*- and *l*-.

Another minority of the speakers of Cantonese, not necessarily the same persons who have no initial *n*, have no initial *ng*. Here again we shall follow the practice of the majority by pronouncing the initial *ng*. (See p. 20 on the zero initial.)

Besides variations within the city of Canton, certain dialectal features and remnants of older stages of the language have often been adopted, usually for purposes of greater distinctiveness, by foreign writers on Cantonese. We shall dismiss the extreme normalizations made by Eitel,<sup>1</sup> who gives forms like *pi* for *pei*, *fi* for *fei*, *sü* for *sui* (*söi* in our notation), etc. The half-rounding of the vowel in certain words, as *i* in [*lou* 'si], noted by Jones and Woo,<sup>2</sup> is based on the pronunciation of neighboring dialects like that of Shuntak and is not followed here. Many writers also distinguish between *a* and *o* before labial endings *-m* and *-p* (see p. 32 below), and write *kam* 'gold,' *kom* 'sweet,' both of which we write and pronounce as *kam* in accordance with the metropolitan dialect.

We do, however, make one concession to normalization by distinguishing, as do Eitel and most other foreign writers on Cantonese, between *tz*, *ts*, *s* and

<sup>1</sup> E. J. Eitel, *A Chinese Dictionary in the Cantonese Dialect*, London and Hongkong, 1877.

<sup>2</sup> Daniel Jones and Kwing Tong Woo, *A Cantonese Phonetic Reader*, London, 1912, pp. xiii and 3.

*c, ch, sh*; <sup>3</sup> for example, *tzong* 'ancestor': *cong* 'middle'; *tsón* 'village' *chám* 'spring'; *siw* 'laugh': *shiw* 'young.' Similarly, the corresponding lower-tone initials *dz* and *ds* are distinguished from *j* and *jh* respectively. For *z* and *zh*, however, since the great majority of words concerned belong to one variety (*zh*), we shall not distinguish the two. Furthermore, for the sake of simplicity, we shall write both as *z*.

These distinctions will give no trouble to the beginner who has no knowledge of the language, since it is just as easy to learn that *siw* is 'laugh' and *shiw* is 'young' as to learn that *siw* is either 'laugh' or 'young.' They will, however, be a nuisance to the informant or native teacher from Canton, since the pure dialect of Canton does not make such distinctions. Our excuse for adopting them is that by starting on this basis, which takes little or no extra time, one gains an enormous initial advantage when taking up later the study of Mandarin or one of the Four District (Seyiap) forms of Cantonese current in continental United States.

1. **Initials.** — A syllable in Chinese is made up of three constituents: the initial, the final, and the tone. In *ngan* 'silver,' *ng-* is the initial, *-an* the final, and a low-falling pitch pattern over the whole syllable <sup>4</sup> is the tone. For practical reasons, we use two sets of letters for the initials of Cantonese, one for the upper tones and one for the lower tones. There is no difference between the two in consonantal value. Thus, *fei* 'to fly' and *vei* 'fat' or *taay* 'girdle' and *daay* 'great' differ only in pitch or key. The initials of Cantonese are given in Tables 1 and 2, both of which should be committed to memory in the arrangement given. Before going further, it is absolutely essential for the learner not only to be able to say the tables by rote, but to be able to reproduce them in writing, with every initial in the right row and column.

In each of the tables, the two rows of palatals are only graphic distinctions with no difference in sound, so far as the dialect of Canton City is concerned. Thus, *ts* and *ch* are pronounced alike with a sound between aspirated *ts* and aspirated *ch*. The distinction will be useful, as we have noted above, when one takes up the study of other Chinese dialects such as those of Seyiap or Mandarin.

In pronouncing the palatals, especially when they are spelt with the letters *j, ch, or sh*, an English-speaking student should guard against the tendency to round or protrude the lips (except, of course, with words having the rounded vowel *ü*). In English words like 'she,' 'cheat,' 'sharp,' etc., the lips do move forward, but in pronouncing the Chinese syllables *shí, chí,*

<sup>3</sup> The distinction may be purely orthographic, or the speaker may actually give a slightly dental articulation to the *tz*-series and a slightly palatal articulation to the *c*-series.

<sup>4</sup> Or over whatever part of the syllable is voiced, and therefore capable of being sung, as in *mat, san, or, kap.*



# INTRODUCTION

TABLE 1. UPPER-TONE INITIALS (*Memorize!*)

	Unaspirated stops	Aspirated stops	Nasals	Fricatives and continuants	Semi- vowels
Labials	p	ph	mh	f	
Dentals	t	th	nh	lh	
Palatals	{tz c	ts ch		s sh	i
Gutturals	k	kh	(ngh)	x	
Labialized gutturals	kw	khw			u

TABLE 2. LOWER-TONE INITIALS. (*Memorize!*)

Labials	b	bh	m	v	
Dentals	d	dh	n	l	
Palatals	{dz j	ds jh		z z(h)	y
Gutturals	g	gh	ng	h	
Labialized gutturals	gw	ghw			w

*sha*, etc., this lip action should be avoided. Practice in front of a mirror will be a good check on the articulation.

The most important and difficult distinction is that between the first two columns to the left, namely, that between unaspirated and aspirated stops (in both upper and lower tones). The unaspirated stops are like those in French *capital*<sup>5</sup> or English *speak*, *stop*, *skate*; the aspirated stops are like those in strongly stressed *peak*, *top*, *cheap*, *Kate*. One device for getting the aspirated sounds is to catch the junction sounds in *loophole*, *hothouse*, *such heat*, *think hard*. If, after persistent practice, the student still cannot get the distinction, then he can fall back as a last resort upon the following expedient. Let him pronounce the unaspirated column (not only in Table 2, but also in Table 1) with English voiced (sonant) consonants as in *big*, *dog*, *jeep*, *gay* and pronounce the aspirated column with English voiceless (surd) consonants as in *peak*, *top*, *cheap*, *Kate*. The use of voiced consonants for the first column is not absolutely correct and will give a strong foreign accent. But foreign accent or no foreign accent, the distinction between the aspirated and the unaspirated stops must be maintained at all costs. It affects thousands of words.

A special case of initials is what we may call the zero initial, where the syllable begins with one of the close vowels (or semivowels) *i* and *u*, or one of the more open vowels *a*, *e*, *eu*, *o*. There are two types of usage in regard to words beginning with the open vowels. Except for interjections, *par-*

<sup>5</sup> As spoken by a Frenchman, not as pronounced by most English-speaking teachers of French.

articles, and the proper noun prefix *Ah*, which begin with an open vowel for all types of speakers, about one fourth of the speakers of Cantonese pronounce this group of words with an open-vowel beginning while the remaining three fourths pronounce them with initial *ng* or *ngh*. As an orthographical convention, we shall omit the *ngh* initial for upper-tone syllables, as in *oay* 'love,' but shall write out the *ng* for the lower-tone syllables, as in *ngoay* 'hinder.' One can pronounce such upper-tone syllables as written, or always with *ng* (with the exceptions noted above). The latter, as we have seen, is the style of pronunciation we recommend.

The letter *x* stands for the consonant *h* occurring in upper-tone syllables. The values of the other initials are indicated in Table 8, p. 28, and need little further explanation.

2. **Vowels.**<sup>6</sup> — A final is a syllable minus its initial. It consists of a main vowel with or without the addition of a consonant or semivowel as an ending. There are six main vowels: *a*, *e*, *eu*,<sup>7</sup> *i*, *o*, *u*. The three vowel-*eu*, *i*,<sup>8</sup> and *u* are intrinsically long, that is, long in all positions as a main vowel. The others, *a*, *e*, and *o*, if they are followed by one of the endings: *-i*, *-u*; *-m*, *-n*, *-ng*; *-p*, *-t*, *-k*, may be short or long (in the latter case spelt *aa*, *ea*, *oa*). If they are final,<sup>9</sup> they are always long (in which case they are spelt simply *a*, *e*, *o*).

TABLE 3. MAIN VOWELS

Letters	I P A	Condition	As in
<i>a</i>	[ ]	Before <i>-i</i> , <i>-u</i> ; <i>-m</i> , <i>-n</i> , <i>-ng</i> ; <i>-p</i> , <i>-t</i> , <i>-k</i>	Brit. cut <sup>a</sup>
<i>e</i>	[e]	Before <i>-i</i> , <i>-ng</i> , <i>-k</i>	Fr. été <sup>b</sup>
<i>o</i>	{ [o] [e]	Before <i>-u</i> , <i>-ng</i> , <i>-k</i>	cook, obey <sup>c</sup>
		Before <i>-i</i> , <i>-n</i> , <i>-t</i>	Fr. donne, jeune <sup>d</sup>
<i>a</i> , <i>aa</i>	[a:]	<i>a</i> when final, <sup>d</sup> <i>aa</i> in all other positions	father

<sup>6</sup> Do not proceed until you have memorized Tables 1 and 2.

<sup>7</sup> The digraph *eu* represents the single vowel [œ].

<sup>8</sup> An exception is the short high *i* in *pil*<sup>o</sup> 'certainly.' (p. 72)

<sup>9</sup> Before *x* and *h*, the vowels *a*, *e*, and *o* are still considered final, since *-x* and *-h* simply indicate tones. See § 6.

<sup>a</sup> Southern British *u* in *cut* has a more open quality than most American values. Strictly speaking, the short *a* is further back (has a darker quality) before the labial endings *-u*, *-m*, *-p* than in other positions, so that Cantonese *hap* sounds like General American *hop*.

<sup>b</sup> Since most American students mispronounce French *é* with the English diphthong in *eight*, it may be safer, though less accurate, to compare this Cantonese vowel with *i* in *it*.

<sup>c</sup> Two rough values are given for lack of a good approximation.

<sup>d</sup> Before *x* and *h*, the vowels *a*, *e*, and *o* are considered final. See footnote 9

TABLE 3. MAIN VOWELS (*Continued*)

Letters	IPA	Condition	As in
e, œ	[ɛ:]	e when final, <sup>d</sup> ea in all other positions	yeah?
ɔ, œ	[ɔ:]	o when final, <sup>d</sup> oa in all other positions	all
œ	[œ:]	In all positions	Fr. <i>œuvre</i>
i	[i:]	In all positions <sup>a</sup>	machine
u	{	[u:] After labials (except <i>m</i> ) and when initial	oodles
		[y:] After other initials (except <i>ng</i> )	Fr. <i>su</i> or Germ. <i>über</i>

Note that *o* and *u* have each more than one value, depending upon the ending in the case of *o* and upon the initial in the case of *u*. The vowel *o* is pronounced with a close back [o] when followed by a back ending *-u*, *-ng*, *-k*, and has a close fronted or centralized value [ə] when followed by a front ending *-i*, *-n*, *-t*. The value of *u* as a main vowel depends upon the initial. After labials *p*, *ph*, etc. (except *m*) or labialized gutturals *kw*, *khw*, etc., or when itself initial, it has the value [u:], as in *oodles*. After other initials, namely, dentals, palatals, and gutturals (except *ng*), it has the value [y:] or French *u*. To help the beginner, these vowels, when they have the special values [ə] and [y:], are written with a reminder notation as *ō* and *û* in Lesson A, and in the introductory chapters, but simply as *o* and *u* in the texts and vocabularies. The nature of the initial or the ending will determine the value.

Two special syllables with *u* are to be noted. After the initials *m* and *ng*, the function of *u* lies simply in the vocalization of the preceding consonant, so that the whole syllable is pronounced as a syllabic nasal, thus: *mu* [m̩], *ngu* [ŋ̩].

**3. Endings.** — A final may have one of these endings: zero, *-i*, *-u*; *-m*, *-n*, *-ng*; *-p*, *-t*, *-k*. An ending is strongly or weakly articulated according as the vowel is short or long. Thus, *an* has a short *a* and a strong *-n*, while *aan* has a long *a* and a weak *-n*. An open vowel is always long.

In the final *oi*, the (strong) ending is rounded. The phonetic value of this final is [ey], which has for its first element a rounded-central-mid vowel. The quality of the diphthong is like *uy* in Dutch *Huygens* or *er* in *Jersey* as pronounced in *Jersey City*, popularly exaggerated as *oi*.

In pronouncing the endings *-p*, *-t*, *-k*, whether they 'come on' strongly or weakly (according as the vowel is short or long), one must never let them 'go off' so strongly as to make an audible explosion. The sound is 'swallowed,' as it is popularly described. In other words, a final *-p*, for

example, is not pronounced as in a formally enunciated 'hope,' but as in a carelessly answered 'Nope!'

4. **Finals.** -- Like the initials, all the finals of Cantonese can be exhaustively enumerated in a short list and should be memorized in the regular arrangement of the tables. The three rows below the double line in Table 4, with endings *-p*, *-t*, *-k*, need not be memorized, as they are exact counterparts of the preceding rows in *-m*, *-n*, *-ng*.

TABLE 4. FINALS. (*Memorize!*)

Long	Short	L	S	L	L	L	S	L
a		e		eu	i	o		u
aai	ai	ei				oai	oi	ui
aaü	au				-iu		ou	
aam	am	eang eng			im			
aan	an				in	oan	on	un
aang	ang			eung		oang	ong	
aap	ap	eak ek			ip			
aat	at				it	oat	ot	ut
aak	ak			euk		oak	ok	

The final *-iu* is pronounced [i:u], that is, a long *i* and a semivocalic ending *-u*. When preceded by the initial *i-*, the syllable is written *iiu*, as *iiu* 'waist,' as distinguished from the syllable *iu* 'at' consisting of the palatal initial *i-* plus the final *-u*, which has the value *ü* after palatal initials.

Note that while a vowel before *-p*, *-t*, *-k* is naturally shorter than before a nasal, the relative difference in vowel length is still maintained. Thus, the long *a* in *-aap* is not so long as the long *a* in *-aam*, but nevertheless longer than in *-ap*, just as in English the vowel in *beat*, while shorter than in *bead*, is longer than in *bit*.

5. **Tones.**<sup>10</sup> — A Chinese word is what it is, not only in having its constituent consonants and vowels, but also in having its constituent tone. The word *sae* 'to wash,' with a high-rising tone, and the word *say* 'small,' with identical consonant and vowel, but with a medium level tone, are as different for Chinese speakers as *bad* and *bed* for English speakers. Hence the absolute necessity of learning the tone as a part of the word and not as an after-thought. A word pronounced in a wrong or inaccurate tone sounds as

<sup>10</sup> Do not proceed until you have memorized Table 4.












puzzling as if one said *bud* in English, meaning 'not good' or 'the thing one sleeps in.'

Cantonese has three main inflections or melodies with two levels of pitch, the pitch being, of course, not absolute, but relative to an average, which varies with sex, individual, and mood. In the traditional order of reckoning, the three types are called the Even Tone, the Rising Tone, and the Going Tone, in Cantonese *bhengsheng*°, *zeugsheng*°, and *xöysheng*°. The actual qualities of these tones in Cantonese are respectively falling, rising, and level. Each of these has an upper and a lower register, thus making six different tones altogether.

The traditional "Entering Tone" or *yapsheng*° consists of syllables ending in *-p*, *-t*, *-k*. So far as melody or key is concerned, no new tone is involved. If the syllable has an upper-tone initial (Table 1) and a short vowel, it is to be classified with the Upper Even, except that the shortness and the sudden ending of the syllable allow no time for the falling pitch of the Even Tone, so that it is actually an extremely high level tone. If the syllable has an upper-tone initial and a long vowel, it has the same pitch pattern as the Upper Going, namely, middle level. If the syllable has a lower-tone initial (Table 2), whether long or short, it has the same pitch pattern as the Lower Going, namely, half-low level. The Upper Even Tone under certain conditions also has a level, instead of the usually falling, intonation.

To make the tones visible, a scheme of tone-letters is given by drawing a simplified time-pitch graph of the voice.<sup>11</sup> Let the total range be divided into five points, 1. low, 2. half-low, 3. medium, 4. half-high, 5. high. A vertical line is drawn as a reference of height and a simplified time-pitch graph is drawn to the left of the reference line. Thus, a sign like 7 stands for a tone which begins high, remains high, and ends high: high level tone. On this scheme, the Cantonese tones can be represented as in Table 5.

TABLE 5. TONES

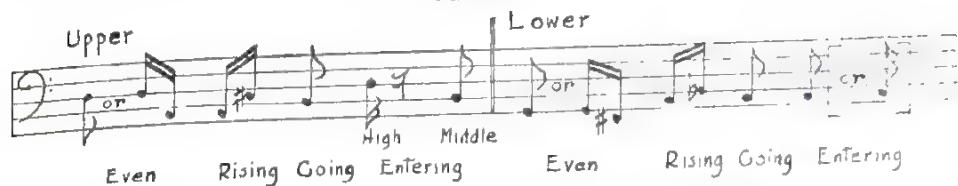
	Even	Rising	Going	Entering High Middle	
Upper	 53 or 55	 35	 33	 5	 33
Lower	 21	 23	 22	 2 or 23	

<sup>11</sup> Y. R. Chao, A System of Tone-letters, *Le Maître Phonétique*, 1930, p. 24.

The Arabic figures indicate the pitch of the beginning and end of the syllable and can be used as convenient codes for referring to the nature of the tones. Both the absolute pitch and the size of the intervals depend upon sex, individual, and mood. Each of the steps is about one whole tone, so that the total range from 1 to 5 is roughly an augmented fifth. As an approximation, one can sing the five figures in the codes as *do, re, mi, fa, sol* (strictly *fi, si* for the last two), so that the Upper Even Tone, which is 53:1, can be sung as *sol mi* (with sliding pitch, of course), etc.

Jones and Woo<sup>12</sup> use a musical notation as given in Figure 1, which is, of course, not to be taken as indicating absolute pitch or intervals, but only an approximation to the average man's voice.

FIGURE 1



It will be a useful thing for a beginner to have some such visual scheme in front of him while practicing the tones.

**6. Tonal Spelling.**—To facilitate the writing and memorizing of linguistic forms, a system of orthography which indicates tones by changes in spelling, after the analogy of National Romanization, is adopted in the present lessons. Since brevity and individuality of words are important, the system of spelling is not so simple as it might be if indication of pronunciation were the only purpose.

The distinction between upper and lower tones is already indicated by the initial, as we have seen. The Even Tones (i.e. falling tones) are to have no special sign; in other words, finals spelt in basic form, as in Table 4, will be in the Even Tones. Entering Tones also have no sign. The presence of one of the endings *-p*, *-t*, *-k* will identify them and the pitch will be as stated in § 5, namely, high or middle (according as the vowel is short or long) if the initial is of the upper series, and half-low for all vowels if the initial is of the lower series.

The Rising Tone is spelt as follows:

- (1) The endings *-i*, *-u*, *-ng* are changed to *e*, *-o*, *-g* respectively.
- (2) After the endings *-m*, *-n*, and zero, an *-x* is added.

The Going Tone is spelt as follows:

- (3) The endings *-i*, *-u*, *-m*, *-n*, and *-ng* are changed into *y*, *-w*, *-mm*, *-nn*, and *-q* respectively.
- (4) After the zero ending, an *-h* is added.

<sup>12</sup> *Op. cit.*, xiv-xv.

TABLE 6 A. EXAMPLES OF UPPER-TONE FORMS

Ending	Even Tone	Rising Tone	Going Tone
zero	ka 'home'	kax 'false'	kah 'frame'
-i	sai 'west'	sae 'wash'	say 'small'
-u	kau 'ditch'	kao 'nine'	kaw 'enough'
-m	kam 'present'	kamx 'so' (manner)	kamm 'so' (degree)
-n	pin 'border'	pinx 'flat, thin'	pinn 'change'
-ng	foang 'square'	foag 'imitate'	foaq 'let go'

TABLE 6 B. EXAMPLES OF LOWER-TONE FORMS

Ending	Even Tone	Rising Tone	Going Tone
zero	ma 'hemp'	max 'horse'	mah 'scold'
-i	lai 'come'	lae 'propriety'	lay 'example'
-u	mou 'have not'	moo 'have not'	mow 'fog'
-m	laam 'blue'	laamx 'behold'	-laamm 'warship'
-n	yün 'round'	yünx 'far'	yünn 'court'
-ng	zeug 'constant'	zeug 'go up'	zeuq 'up'

If Table 4 has been well memorized, it will be very easy to memorize Table 7, which is built upon Table 4 as a basic form. Both the teacher and the student should make sure that Tables 1, 2, 4, 7 are firmly committed to memory before proceeding any further.

**7. Tone Sandhi.** — Tone sandhi is the change in the actual value of tones when syllables are in juxtaposition. The tone sandhi of Cantonese is one of the simplest of the major dialects. Every syllable retains practically the same tone value whether it stands alone or is pronounced contiguously with another syllable. The only exception is an Upper Even Tone before another Upper Even or a High Entering Tone. Instead of falling during the first syllable and starting high again with the second syllable, the pitch remains high throughout the first syllable. In the notation of our pitch scale, this can be represented as:

$$\begin{aligned} \text{Up Ev} + \text{Up Ev} & 53: + 53: \rightarrow 55: + 53: \\ \text{Up Ev} + \text{High En} & 53: + 5: \rightarrow 55: + 5: \end{aligned}$$

Examples are *kou* 'high' (53:), but *kou-shaan* 'high mountain' (55: + 53:), *koutzok* 'high foot, — your pupil' (55: + 5:). When pronounced with this value (55:), the tone is almost identical with the Upper Even *pinn'iam* described below. It is not, however, the same thing, since this sandhi change is quite automatic or mechanical while the *pinn'iam* is associated with a special kind of function and meaning, irrespective of tonal environment.

TABLE 7  
 FINALS IN ALL TONES (*Memorize!*)

		Long Short	L S	L	L	L S	L
—	Even Rising Going	a ax ah	e ex eh	eu eux euh	i ix ih	o ox oh	u ux uh
-i	Even Rising Going	aai ai aae ae aay ay	ei ee ey			oai oi oae oe oay oy	ui ue uy
-u	Even Rising Going	aau au aao ao aaw aw			-iu io iw	ou oo ow	
-m	Even Rising Going Entering	aam am aamx amx aamm amm aap ap			im imx imm ip		
-n	Even Rising Going Entering	aan an aanx anx aann ann aat at			in inx inn it	oan on oanx onx oann onn oat ot	un unx unn ut
-ng	Even Rising Going Entering	aang ang aag ag aaq aq aak ak	eang eng eag eg eaq eq eak ek	eung eug euq euk		oang ong oag og oag oq oak ok	



## 8. Alphabetic List of Values of Initials.—

TABLE 8

	Letter	Pitch	I P A	Important features	
1	b	Lower	[p]	No aspiration!	
2	bh	Lower	[p']	Aspirated	As in <i>speak</i>
3	c	Upper	[t <sup>c</sup> ]	No asp., no lip action!	<i>tophat</i>
4	ch	Upper	[t <sup>c'</sup> ]	Asp., no lip action!	betw. <i>chat</i> and <i>adze</i>
5	d	Lower	[t]	No aspiration!	betw. <i>it's hot</i> and <i>such heat</i>
					<i>steak</i>
6	dh	Lower	[t']	Aspirated	
7	ds	Lower	[t <sup>c'</sup> ]	Aspirated	betw. <i>it's hot</i> and <i>such heat</i>
8	dz	Lower	[t <sup>c</sup> ]	No aspiration!	betw. <i>chat</i> and <i>adze</i>
9	f	Upper	[f]		
10	g	Lower	[k]	No aspiration!	for <i>skate</i>
11	gh	Lower	[k']	Aspirated	
12	ghw	Lower	[k'w]	Aspirated	<i>blockhead</i>
13	gw	Lower	[kw]	No aspiration!	General American <i>ask why</i>
14	h	Lower	[h]		<i>squad</i>
15	i-	Upper	[i]		<i>how</i> <i>yes</i>
16	j	Lower	[t <sup>c</sup> ]	No asp., no lip action!	betw. <i>chat</i> and <i>adze</i>
17	jh	Lower	[t <sup>c'</sup> ]	Asp., no lip action!	betw. <i>it's hot</i> and <i>such heat</i>
18	k	Upper	[k]	No aspiration!	<i>skate</i>
19	kh	Upper	[k']	Aspirated	<i>blockhead</i>
20	khw	Upper	[k'w]	Aspirated	General American <i>ask why</i>
21	kw	Upper	[kw]	No aspiration!	
22-23	lh l	Upper Lower	[l]		<i>squad</i>
24-25	mh m	Upper Lower	[m]		<i>lie</i>
26-27	(ngh) ng	Upper Lower	[ŋ]		<i>ma</i>
28-29	nh n	Upper Lower	[n]		not as in <i>finger</i> , but as in <i>singer</i> <i>no</i>
30	p	Upper	[p]	No aspiration!	
31	ph	Upper	[p']	Aspirated	<i>speak</i>
32	s	Upper	[s]		<i>tophat</i>
33	sh	Upper	[s]	No lip action!	betw. <i>she</i> and <i>sell</i>
34	t	Upper	[t]	No aspiration!	betw. <i>she</i> and <i>sell</i> <i>steak</i>
35	th	Upper	[t']	Aspirated	
36	ts	Upper	[t <sup>c'</sup> ]	Aspirated	<i>penthouse</i>
37	tz	Upper	[t <sup>c</sup> ]	No aspiration!	betw. <i>it's hot</i> and <i>such heat</i>
38	u-	Upper	[w]		betw. <i>chat</i> and <i>adze</i>
39	v	Lower	[f]		<i>way</i> <i>for</i>
40	w	Lower	[w]		
41	x	Upper	[h]	Ordinary h	<i>way</i>
42	y	Lower	[j]		<i>how</i>
43	z(h)	Lower	[ʒ]		<i>yes</i> betw. <i>she</i> and <i>sell</i>

## 9. Alphabetic List of Values of Finals. —

TABLE 9

Final	Value	Tone	Final	Value	Tone	Final	Value	Tone
a	[a:]	Ev	eag	[ɛ:ŋ]	Ris	oang	[ɔ:ŋ]	Ev
aae	[a:i]	Ris	eak	[ɛ:k]	-k	oann	[ɔ:n]	Go
aag	[a:ŋ]	Ris	eang	[ɛ:ŋ]	Ev	oanx	[ɔ:n]	Ris
aa	[a:i]	Ev	eaq	[ɛ:ŋ]	Go	oaq	[ɔ:ŋ]	Go
aak	[a:k]	-k	ee	[ei]	Ris	oat	[ɔ:t]	-t
aam	[a:m]	Ev	eg	[eŋ]	Ris	oay	[ɔ:i]	Go
aamm	[a:m]	Go	eh	[ɛ:]	Go	oe	[ey]	Ris
aammx	[a:m]	Ris	ei	[ei]	Ev	og	[oŋ]	Ris
aamx	[a:m]	Ev	ek	[ek]	-k	oh	[ɔ:]	Go
aan	[a:n]	Ev	eng	[eŋ]	Ev	oi	[ɔy]	Ev
aang	[a:ŋ]	Ev				ok	[ok]	-k
nann	[a:n]	Go	eq	[eŋ]	Go	on	[ɛn]	Ev
aanx	[a:n]	Ris	eu	[ɛ:]	Ev	ong	[oŋ]	Ev
ao	[a:u]	Ris	eug	[ɛ:ŋ]	Ris	onn	[ɛn]	Go
aap	[a:p]	-p	eah	[ɛ:]	Go	onx	[ɛn]	Ris
aaq	[a:ŋ]	Go	euk	[ɛ:k]	-k	oo	[ou]	Ris
aat	[a:t]	-t	eung	[ɛ:ŋ]	Ev	oq	[oŋ]	Go
aau	[a:u]	Ev	euq	[ɛ:ŋ]	Go	ot	[ɛt]	-t
aaw	[a:u]	Go	eur	[ɛ:]	Ris	ou	[ou]	Ev
aay	[a:i]	Go	ex	[ɛ:]	Ris	ow	[ou]	Go
ae	[ai]	Ris	ey	[ei]	Go			
ag	[aŋ]	Ris	i	[i:]	Ev	ox	[ɔ:]	Ris
ah	[a:]	Go	ih	[i:]	Go	oy	[ɔy]	Go
ai	[ai]	Ev	im	[im]	Ev	u	[u:] [y:]	Ev
ak	[ak]	-k	imm	[im]	Go	ue	[ui]	Ris
am	[am]	Ev	imx	[im]	Ris	uh	[u:] [y:]	Go
amm	[am]	Go	in	[in]	Ev	ui	[ui]	Ev
amx	[am]	Ris	inn	[in]	Go	un	[u:n] [y:n]	Ev
an	[an]	Ev	inx	[in]	Ris	unn	[u:n] [y:n]	Go
ang	[aŋ]	Ev	io	[i:u]	Ris	ut	[ut] [yt]	-t
ann	[an]	Go	ip	[ip]	-p	unx	[u:n] [y:n]	Ris
anx	[an]	Ris	it	[it]	-t	ux	[u:] [y:]	Ris
ao	[au]	Ris	iu	[i:u]	Ev	uy	[ui]	Go
ap	[ap]	-p	iw	[i:u]	Go			
aq	[aŋ]	Go	ix	[i:]	Ris			
at	[at]	-t	o	[ɔ:]	Ev			
au	[au]	Ev	oae	[ɔ:i]	Ris			
aw	[au]	Go	oag	[ɔ:ŋ]	Ris			
ax	[a:]	Ris	oai	[ɔ:i]	Ev			
ay	[ai]	Go	oak	[ɔ:k]	-k			
e	[ɛ:]	Ev	oan	[ɔ:n]	Ev			

10. Syllabic Types. — There are about 1,800 different syllables in Cantonese.<sup>13</sup> If *pinn'iam* is counted, the number will be well over 2,200. Not

<sup>13</sup> That is, counting the differentiation between *tz* and *c*, between *ts* and *ch*, etc., as noted above, pp. 18-19.

every initial combines freely with every final. Table 10 exhibits the types of syllables which actually exist. Each heading under "Initial" stands for all the homorganic initials, i.e., *p* for all labials, *t* for all dentals, etc.

TABLE 10. SYLLABIC TYPES

Length	Long	Short	L	S	L	L	L	S	L
Vowel	a, aa-	a-	e, ea-	e-	eu	i	o, oa-	o-	u
Initial:									
zero	p	pa	(mh <sup>ex</sup> )			(mhi <sup>o</sup> )	po		mu, fu cū ngu kwu
	t	na	(te)		(teux)	(ti <sup>o</sup> )	to		
	tz	sha	che		(seu)	si	cho		
	k	ka	(ghe)		(xeu)		koh		
	kw	kwa					wo		
-i	p	maai mae		pee					pui wuy
	t	daay tai		dey			doay tōy		
	tz	saay sai		(sey)			tsoay shōe		
	k	kaai kai		kei			xoai xōy		
	kw	kwaay wai					(xwoai)		
-u	p	paa <sup>u</sup> mau				miu		moo	
	t	(naaw) lau				dhiu		tou	
	tz	caao dzaw				siw		dzow	
	k	kaau kao				kiw		kou	
-m, -p	(p)		(bap)						
	t	taam lam				timx			
	tz	saam sam				yip			
	k	kaam kam				kim			
-n, -t	p	paan pat				pin		(mhöt)	mun tūn sūn kūnx wut
	t	daat thann				thin		lōn	
	tz	shaan san				tsit		sōnn	
	k	kaan kat				kinn	koan		
	kw	kwaan kwan				(kwit)			
-ng, -k	p	baak pak	bheang meng				foang mok		
	t	laag tang	theang lek	leung			toang tong		
	tz	shaang tzang	zeak zeng	seung			tzoak cong		
	k	kaang xag	xeang keng	keuk			koang kong		
	kw	waang kwang	weng				kwoak		

As far as possible, examples are chosen from common words. Forms in parentheses are types of syllables represented by few words.

11. **Other Systems of Romanization.** — Unlike Mandarin, for which there is a National Romanization recognized by the Chinese Government and a Wade-Giles system very widely accepted by Western sinologists, there is no romanization for Cantonese which can be said to be predominant. To enable the student to make use of published material on Cantonese, a comparison of the various systems is exhibited in Tables 11–13. They are those used in D. Jones and Kwing Tong Woo, *A Cantonese Phonetic Reader*, London, 1912; E. J. Eitel, *A Chinese Dictionary in the Cantonese Dialect*, London, 1877; J. D. Ball, *The Cantonese Made Easy Vocabulary*, Hongkong, 1908 (and other works on Cantonese); B. F. Meyer and T. F. Wempe, *The Student's Cantonese-English Dictionary*, Hongkong, 1934, the last system being also used in T. A. O'Melia, *First Year Cantonese*, Hongkong, 1941.

TABLE 11. COMPARISON OF INITIALS

<i>Present System</i>		<i>Jones and Woo</i>	<i>Eitel</i>	<i>Ball</i>	<i>Meyer and Wempe</i>
p	b	p	p	p	p
ph	bh	p'	p'	p'	p'
mh	m	m	m	m	m
f	v	f	f	f	f
t	d	t	t	t	t
th	dh	t'	t'	t'	t'
nh	n	n	n	n	n
lh	l	l	l	l	l
tz	dz	ts	ts	ts	ts
ts	ds	ts'	ts'	ts'	ts'
s	z	s	s	s	s
c	j	ts	ch	ch	ch
ch	jh	ts'	ch'	ch'	ch'
sh	z(h)	s	sh	sh	sh
i	y	j	i, y	y	i, y
k	g	k	k	k	k
kh	gh	k'	k'	k'	k'
(ngh)	ng	—, ŋ	—, ng	—, ng	—, ng
x	h	h	h	h	h
kw	gw	kw	kw	kw	kw
khw	ghw	k'w	k'w	k'w	k'w
u	w	w	u, w	w	oo, w



TABLE 12. COMPARISON OF FINALS

<i>Present System</i>	<i>Jones and Woo</i>	<i>Eitel</i>	<i>Ball</i>	<i>Meyer and Wempe</i>
a	a	á	á	a
aai	a:i	ái	ái	aai
aaü	a:u	áu	áu	aaü
aam	a:m	ám	ám	aam
aan	a:n	ám	ám	aam
aang	a:ŋ	áng	áng	aang
aap	a:p	áp	áp	aap
aat	a:t	át	át	aat
aak	a:k	ák	ák	aak
ai	ai	ai	aí	ai
au	au	au	áu	au
am	am	am; om	am; om	am; om
an	an	an	an	an
ang	aŋ	ang	ang	ang
ap	ap	ap; op	ap; op	ap; op
at	at	at	at	at
ak	ak	ak	ak	ak
e	e	e	e	e
eang	ɛ:ŋ	eng	eng	eng
eak	ɛ:k	ek	ek	ek
ei	ei	i	éi	ei
eng	iŋ	ing	ing	ing
ek	ik	ik	ik	ik
eu	œ	ö	ö	oeh
eung	œ:ŋ	eung	öng	eung
euk	œ:k	euk	ök	euk
i	i	i, z	í, z	i, z
iu	iu	íu	íu	iu
im	im	im	ím	im
in	in	in	ín	in
ip	ip	ip	íp	ip
it	it	it	ít	it

TABLE 12. COMPARISON OF FINALS (*Continued*)

<i>Present System</i>	<i>Jones and Woo</i>	<i>Eitel</i>	<i>Ball</i>	<i>Meyer and Wempe</i>
o	o	o	o	oh
oai	oi	oi	oi	oi
oan	on	on	on	on
oang	on	ong	ong	ong
oat	ot	ot	ot	ot
oak	ok	ok	ok	ok
oi	œy	ui, ü, úi	öü	ui
ou	ou	ò	ò	o
on	œn	un	un	un
ong	un	ung	ung	ung
ot	œt	ut	ut	ut
ok	uk	uk	uk	uk

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u	u, y	ú, ü	ú, ü	oo, ue
ui	ui	úi	úi	ooi
un	un, yn	ún, ün	ún, ün	oon, uen
ut	ut, yt	út, üt	út, üt	oot, uet

TABLE 13. COMPARISON OF TONES

	<i>Present System</i>	<i>Jones and Woo</i>	<i>Eitel</i>	<i>Ball</i>	<i>Meyer and Wempe</i>
Upper Even	a ai au an ang	`a	ᶜa	ᶜa	a
Upper Rising	ax ae ao anx ag	˘a	ᶜa	ᶜa	á
Upper Going	ah ay aw ann aq	˘a	a²	a²	à
Upper Entering	{ High Short vowels	`at	atᵢ	atᵢ	at
	{ Low Long vowels	˘a:t	átᵢ	átᵢ	aàt
Lower Even	Same as above,	a	ᶜa	ᶜa	ā
Lower Rising	but with lower-	˘a	ᶜa	ᶜa	ǎ
Lower Going	tone initials.	a	a²	a²	â
Lower Entering		˘at	at₂	at₂	ât
Changed Tones					
Upper Even	a°	˘a	—	ᵒa*	—
Others	ha*	˘a	—	ᶜa*	ᶜa*

12. **The Changed Tone or Pinn'iam.** - Besides the six tone classes described above, or nine tones in traditional reckoning, there are two additional tones called *pinn'iam*, or "changed tones." One is the high-level *pinn'iam* with a pitch pattern of 55:, as in *in*<sup>°</sup> '(tobacco) smoke.' It is different from the sandhi change in the Upper Even Tone described in § 7, since the word for '(tobacco) smoke' has this characteristic tone, whether it is followed by a high tone or not. The other is the rising *pinn'iam*, which is much more frequent than the first. Its pitch pattern is 25:, as in *dhoai*\* 'table.'

From the point of view of factual description, the two *pinn'iam* are really two additional independent tones, occurring with all types of syllables. But for practical purposes, it is more convenient to associate every word having a *pinn'iam* with another word having one of the other tones. There are several reasons for this treatment. One is that, in most cases, a word having a *pinn'iam* is derived from a word having another tone. Thus, *dhoai*\* (25:) 'table' is derived from *dhoai* (21:) 'terrace, stage.' Another reason is that while ordinary tones are not associated with any meaning in particular, any more than are sounds like *p*, *a*, *s*, *l*, the *pinn'iam* on the other hand has a morphological meaning, namely, 'that familiar thing (or person, less frequently action) one often speaks of.' Finally, in a character text, a word with *pinn'iam* is almost always written with the character normally used for writing the underlying word. For these reasons, we shall follow the conventional practice of writing every syllable with a *pinn'iam* in the tone of the underlying word and adding the sign ° or \* to indicate the *pinn'iam*.

The relation in which the two forms of *pinn'iam* stand to the underlying words can be seen from Table 14.

The great majority of *pinn'iam* words (shown in boldface in the table) are derived from words having the Upper and Lower Even Tones, the Lower Rising Tone and the Lower Going Tone. Of these four tones, a *pinn'iam* from an Upper Even Tone is almost always high level (55:), marked with °. A *pinn'iam* from the other three tones is almost always long rising (25:), marked with \*, exceptions being relatively rare.

Words in the Upper Rising Tone never have a corresponding form with *pinn'iam*, probably because of the great similarity between this tone (35:) and the *pinn'iam* (25:). In fact, a number of cases of the Upper Rising Tone are really the *pinn'iam* form of some other tone. Thus *kox*- 'that' is really the *pinn'iam* of *koh*, the general auxiliary noun. The form *kamx* 'so' (in this manner) is simply the *pinn'iam* of *kamm* 'so' (to this extent). In such cases, the pitch range of the *pinn'iam* form has been shortened and the result is an actual Upper Rising Tone.

Some people pronounce the *pinn'iam* derived from the Upper Going Tone (33:) as a lengthened 35:, so that, for example, the second syllable

TABLE 14. DERIVATION OF *PINN'IAM*

Tone of underlying word	Example of underlying word	Example of high level <i>pinn'iam</i> (55)	Example of long rising <i>pinn'iam</i> (25)
Upper Even	<i>in</i> 'smoke' (in general)	<i>in</i> <sup>o</sup> 'smoke' (of tobacco)	
Lower Even	<i>dhoang</i> 'sugar' <i>-man-</i> 'writing, literature'	<i>-man</i> <sup>o</sup> 'a cash, a dollar'	<i>dhoang</i> * 'candy'
(Upper Rising)			
Lower Rising	<i>-nōc-</i> 'woman, female'		<i>nōe</i> * 'daughter'
Upper Going	<i>-seuq-</i> 'appear- ance'		<i>seuq</i> * 'portrait'
Lower Going	<i>-yeuq-</i> 'kind, sort'		<i>-yeuq</i> * 'manner'
Upper En. High	<i>rak</i> 'black' <i>kap</i> 'pigeon'	<i>xaak</i> <sup>o</sup> 'black'	<i>baakkap</i> * 'white pigeon'
Upper Ev. Mid	<i>-thaap-</i> 'pagoda'		<i>thaap</i> * 'pagoda'
Lower Entering	<i>mat</i> 'honey'		<i>mat</i> * 'bee'
(loan words)	<i>cent</i> <i>taxi</i>	<i>sin</i> <sup>o</sup> 'cent'	<i>tekzi</i> * 'taxi'

in *ciw-seuq*\* 'to take a photograph' starts at pitch "3" while that in *wozeuq*\* 'monk' starts at pitch "2." This distinction, however, is not always maintained. In any case, a *pinn'iam* derived from the Upper Going Tone is rather rare.

A word should be said about the sense in which we use the term "derived" as applied to the *pinn'iam*. Though it is true that the underlying form and the form with *pinn'iam* are, in most cases, historically cognate, we are using "derived" only in the descriptive sense of a relationship between synchronic elements of the language. Thus, both *dhoang* 'sugar' and *dhoang*\* 'candy' are live words in the language. Again, though *-nōc-* 'woman, female,' from which *nōe*\* 'daughter' is derived, never occurs independently, it is nonetheless a very active element combining frequently with other forms. In each case, the derived form consists of a present-day form plus the element of *pinn'iam*. Cases where the underlying form of a *pinn'iam* word is quite obsolete or of unknown etymology are comparatively rare.

We have already spoken of the meaning of *pinn'iam* as being 'that familiar thing one often speaks of.' This can only be regarded as a convenient summary of a variety of similar meanings. The meaning of



is really very similar to that of the retroflex suffix *-r* in Mandarin. In fact, there are a large number of parallel cases of *pinn'iam* in Cantonese and a cognate word with *-r* in Mandarin. For example, Cantonese *woang* 'yellow', *woang*\* 'yolk' corresponds to Mandarin *huang*<sup>2</sup> 'yellow': *huang*<sup>2</sup> 'yolk.' Again, Cantonese *mhex-taay-mow*\* corresponds to Mandarin *wai* 歪 'askew wear hat,' in which the *pinn'iam* in the Cantonese form and the *-r* ending in the Mandarin form give the compound the meaning of 'a person who wears his hat crooked.' For practical purposes, however, the student should rely upon learning the actual occurrences of the *pinn'iam* as individual lexical facts and not attempt to translate directly from Mandarin forms.

**13. Stress.** — Stress is not a constituting element of words in Cantonese as it is in Mandarin or English. Of course all syllables in Cantonese are not pronounced with the same degree of force or heard with the same degree of loudness. But the variation depends upon the sounds concerned and upon the relative prominence of words in the sentence determined by stylistic factors. The identity of words in Cantonese is never affected by stress.

**14. Junctures.** — There are three degrees of juncture between consecutive syllables, (1) close juncture, (2) open juncture, and (3) pause. In *Ahsaam*<sup>o</sup> *Ahsey*, *ghœdey tou<sup>o</sup>hay yan*, 'Ahsaam<sup>o</sup> and Ahsey, they both are men,' the pattern of junctures is as follows: (pause) *Ah* (close) *saam* (open) *Ah* (close) *sey* (pause) *ghœ* (close) *dey* (open) *tou<sup>o</sup>* (close) *hay* (open) *yan* (pause).

A test of the open juncture is that it is possible to make the speech more deliberate or hesitant by inserting the particle *ah* or *nhe<sup>o</sup>* at the juncture or prolonging the syllable preceding the juncture. Thus, the preceding example may be slowed down to the form: *Ahsaam<sup>o</sup> ah*, *Ahsey ah*, *ghœdey ah*, *tou<sup>o</sup>hay* — *yan*, whereas it is not possible to say \**ghœ ah*, *dey*. If there is forgetfulness or stuttering at a point where there should be a close juncture, the hesitancy takes the form of repetition rather than insertion of *ah*. If forgetfulness causes a stop at the first syllable in a close juncture, either the first word is not likely to be uttered at all, or, if it is, then it will be repeated when the rest of the combination comes to mind, as *cho . . . cho . . . chosaam* 'the . . . the . . . the third (of the month).' Thus, a close juncture may be interrupted, but when resumed, it is still close.

## CHAPTER III GRAMMAR

Since this is a conversational course, grammar is to be learned inductively and the various points will be treated as they come up in the lessons. In this chapter we shall only give a general description of the structure of the sentence and its subunits. Details are left for the notes to the lessons.

**1. Words and Parts of Speech.** — There are two kinds of subunits in Chinese speech. The commonest small change of everyday speech is the monosyllable or *dzih*. Examples are *yan* 'man,' *yao* 'have,' *mue-* 'each,' *kam-* 'this, the present.' It is the kind of thing which a child learns to say which a teacher teaches children to read and write in school, which a telegraph office counts and charges you for, the kind of thing you make slips of the tongue on, and for the right or wrong use of which you are praised or criticized. In short, a *dzih* plays the same social part in Chinese life as a 'word' plays in English.

But if we analyze the structure of Chinese sentences, we shall find that the syntactical subunits which can be spoken independently or combined with a high degree of freedom are not always monosyllables, but often combinations of two or more syllables. Such syntactical units, whether of one or more syllables, are more like the words in other languages. There is, however, no common Chinese name for them. Chinese grammarians call them *dsi*, which is a learned term and not an everyday word. Examples of *dsi* are *yan* 'man,' *yao* 'have,' *muekoh* 'each, each one,' *kamyat* 'today,' *citow* 'know,' *iatdeq* 'sure.' On the whole, polysyllabic units of this kind are not quite such close-knit words as 'particular,' 'random,' 'patter,' but more like words of the 'cranberry,' 'teacher,' or 'wind-mill' type.

In the present course we shall follow the common usage among Western writers on Chinese subjects and among Chinese who speak English by calling every monosyllabic unit or *dzih* a 'word.' For the unit *dsi*, which is more like a word in the linguistic sense, we shall use the term 'syntactical word.'

A word is said to be 'free' when it is also a syntactical word, as *zoo* 'good,' *yex* 'thing.' A word is said to be 'bound' if it must combine with another word to form a syntactical word, as *kam-* 'this,' *-yat* 'day,' from which the syntactical word *kamyat* 'today' can be formed.

In general, a syntactical word corresponds in translation to a word in English, and is written as "one word" in our romanized text. But this is only a rough correspondence, as the same Chinese form may have different English translations and vice versa. For example, *zoothae* may be variously translated as 'good to look at' or 'good-looking' or 'beautiful,' depending upon the actual sentence in which *zoothae* is used.

It has often been said that Chinese has no parts of speech, but only functional position in the sentence, and stock examples from the literary style such as *chuan kuan* 'the king is a king,' *zan zan* 'the minister acts as a minister,' *tah ruh* 'the father is fatherly,' *tzix tzix* 'the son is filial' are familiar features of the grammatical sections of writings on Chinese. While there is a greater range of functional position for units in the Chinese language than in most Indo-European languages, if not more than in English, there is still the element of selection which limits the functional range of units. Thus, *tzao* 'wine' is never followed by *-kanx*, suffix for progressive action, 'ing'; *kaq* 'still more' is never followed by a noun, nor is *fann-jeuk* 'fall asleep' ever followed by a noun. On the other hand, *tax* 'to beat' is usually followed by a substantive. In other words, we can mark in a dictionary that normally *tzao* is a noun, *kaq* is an adverb, *fann-jeuk* is an intransitive verb, *tax* is a transitive verb, etc., etc. For, as a rule, every form does have a limited range of functions, which have to be learned in connection with it.

**2. Syntactical Constructions and Word Order.** — The main types of syntactical constructions are coordinate constructions, qualifier-qualified constructions, verb-object constructions, auxiliary-verb-and-verb constructions, verb-complement constructions, and subject-predicate constructions. The order in which the elements in these constructions are mentioned is the order in which they occur. They represent the main features of word order in Chinese. Examples of each kind of construction are as follows:

Coordinate constructions:

*nee ngox ghoe* 'you, I, and he'

*leugkoh dhong leugkoh* 'two and two'

*saam-seykoh* 'three or four'

*Tak-mu-tak* 'All right (or) not all right, — is it all right?'

Qualifier-qualified constructions:

*xoo yan* 'a good man'

*chotghei keh zih* 'strange event'

*dok shu keh yan* 'read book sort of man, — a man who reads'

*dhoai\* keh zeugbinn* 'table topside, — on the table'

*mu pee* 'not to give'

*iatdeq lai* 'certainly come'

*kamx koag* 'talk this way'

*xae Shaagzeang\* juh* 'live in Canton'

*Nee muxag dzaw mushae dzow lhah* 'If you don't want to, you needn't do it.'

*maannmaann\* haang* 'walk slowly'

## Verb-object constructions:

*tar ceuq* 'fight a war'  
*capzap voangkaan* 'tidy up the room'  
*Muci hay timx* 'I don't know how it is.'

## Auxiliary-verb-and-verb constructions:

*iw lai* 'will come'  
*wue koag* 'can talk'  
*muxoxyix zek in°* 'may not smoke (not permitted to smoke)'

## Verb-complement constructions:

*sex-xoo* 'write well'  
*juh xae Shaagzeang\** 'live in Canton'  
*tit-loaklai* 'fall down'  
*gaw tak muxoo yox lhoh* 'so old as to be unusable'  
*haang tak maann* 'walk slowly'

## Subject-predicate constructions:

*Ngox citow* 'I know.'  
*Nhi°koh xoo* 'This one is good.'

The following points should be noted in connection with the various types of constructions. In coordinate constructions there is often no conjunction between the terms. In qualifier-qualified constructions, the most important rule to remember is that the qualifier precedes the qualified. In verb-complement constructions, although the complement is often translated by an adverb in English, in Chinese a word or phrase is in the complement position only if it represents the result or an important feature of the event or action denoted by the verb. If, however, the word or phrase indicates the accompanying circumstance or manner of the event or action, including time and locality, it is placed in the adverbial position. In predication, the most important thing to note is that words denoting qualities can be full verbal predicates and therefore do not require a verb 'to be,' as English adjectives<sup>1</sup> do.

**3. Negation and Interrogation.** — Simple negation is expressed by using *mu* 'not' before the word negated, as *xag xöy* 'willing to go,' *muxag xöy* 'not willing to go,' *xag mu xöy* 'willing not to go,' *muxag mu xöy* 'unwilling not to go.' The negative of *yao* 'have' takes the fused form *moo* < *mu* + *yao*. The literary forms *pat* 'not' and *mou* 'have not' are occasionally used in compounds.

<sup>1</sup>For simplicity, quality words are translated as adjectives in the Vocabulary in Appendix I, e.g., *xoo* 'good,' instead of 'good; to be good.'



The negative of an imperative verb is *mae* 'don't . . . !' or *muxoo* 'better not, don't . . . !'

The negative of a verb ending in the suffix *-cox* or *-kwoh*, expressing completion or past time, takes the form of *mey* or *moo* before the verb, as *lai-cox*, *lai-kwoh* 'have come, did come,' *mey lai*, *moo lai* 'have not come, did not come.' The suffix *-kwoh* can also be retained when *mey* or *moo* is used, but *-cox* always drops out in the negative. (See also Note 19, p. 128.)

Before a compound, a phrase, or a whole sentence, *muhay* 'is not, it is not that . . . ' is used instead of the simple *mu*, as *ngox muhay muxaq* 'not that I am unwilling.'

Questions in Chinese can be divided into four types: (a) questions with interrogative words, (b) disjunctive questions, (c) A-not-A questions, (d) yes-or-no questions.

(a) Questions with interrogative words are the easiest to ask and answer. The rule is: Ask as you would be answered, as *Nee hay pin<sup>o</sup>koh* 'You are who,— who are you?' For the answer in Chinese is not in the order 'Lee am I,' but, as in English, 'I am Lee.' *Nee iw thae laepaaykee keh powcix?* 'You want to read what-day-of-the-week's newspaper?' *Ngox iw thae laepaayyih keh* 'I want to read Tuesday's.' (This question, which is a perfectly normal one in Chinese, cannot even be asked unambiguously in English.)

(b) Disjunctive questions, or questions requesting a choice of alternatives, are asked by using *deq*, *deqhay*, or *bey* between the terms. The form *bey* is used rather infrequently, and then only between monosyllables. For example, *jheung bey tunx ah?* 'long or short?' Note that the English form 'Will you eat rice or noodles?' is really ambiguous if the intonation is not known. If the intonation rises on 'rice' and falls on 'noodles,' it is a disjunctive question and the translation will be: *Nee zek vaann deqhay zek minn ah?* to which the answer may be *Vaann* or *Minn*. With a generally rising intonation, it is a yes-or-no question and the Chinese will be: *Nee zek-mu-zek vaann waak minn ah?* to which the expected answer will be *Zek* 'Yes, I will eat (either of the two)' or *Mu zek* 'No, (I prefer bread).' In the first case, 'or' is translated by *deq* or *deqhay*; in the second case, by *waak* or *waakcex*. For further examples, see Note 34, p. 103.

(c) An A-not-A question is a disjunctive question in which the choice is between something and its negative. In such a case, the word *deq* or *deqhay* is omitted. The English equivalent of such a question is the common yes-or-no question. *Nee zek-mu-zek in<sup>o</sup> ah?* 'You smoke (or) don't smoke, — do you smoke?' *Nee yaomoo xöy-kwoh Shaagzeang\*?* 'You have (or) have not been to Canton,— have you ever been to Canton?' Since these are disjunctive questions, they cannot be answered by words expressing agreement or disagreement, like *hay* or *muhay*, but must have the terms in the disjunctive repeated, as *Ngox zek* 'I do (smoke)' or *Mu zek* 'I don't'; *Xöy-kwoh* 'I have been there' or *Moo* 'I have not.' Of course if *hay* hap-

pens to be the main verb in the original question, then the answer will be *Hay* or *Muhay* on a par with *Zek* or *Mu zek*.

Note that when the verb is *yao* (whether as main verb or as auxiliary verb), then the A-not-A form in the question becomes *yao moo*, since  $moo < mu + yao$ .

(d) True yes-or-no questions are less frequent than in English, since most yes-or-no questions are put in the disjunctive A-not-A form, as described above. Yes-or-no questions are in the form of posed statements with the addition of one of the final particles *mah*, *mhe°*, *a°*, and *ah*, or of a miniature disjunctive question *haymuhay* 'isn't that so?' 'n'est-ce pas?' For assent to such questions one can use *Hay*, *Hay lah* 'Yes, right,' *Ehh* 'Uh-huh!' or a syllabic nasal *Mu* 'M-hm!' and for dissent *Muhay* 'No, not so.'

Note that while yes-or-no questions in English call for affirmation or negation, questions under type (d) call for agreement or disagreement, which is not the same thing unless the question is in the positive form. If the question is in the negative, then the answer in Chinese will seem to be the opposite to that of the English. For example, if the question is: *Nee mu cong'ih iamx tzao mhe°?* 'You don't like to drink wine?' and if the answer is one of dissent, it will be: *Muhay, ngox cong'ih* 'Not so, I do, — yes, I do.' On the other hand, if the question is: *Needey moo tziu° mhe°?* 'Have you no bananas?' and if the answer is one of agreement (and therefore negative), it will be: *Hay, ngoxdey moo tziu°* 'Yes, we have no bananas.'

**4. Translation of English Grammatical Categories.** — While Chinese grammar proper should deal only with the grammatical features which are actually found in the Chinese itself, an English-speaking student of Chinese cannot help being concerned about how English grammatical categories will be translated into Chinese. This is a perfectly healthy state of mind, provided that the student remembers the general fact that every grammatical feature of one language does not necessarily correspond to some similar grammatical feature of another language. Anything can be translated fairly accurately, to be sure, but not necessarily by the same means of expression. Thus, the English phrase 'No, thank you!' can be more idiomatically translated by a smile and a polite gesture than by the recent translation borrowing: *Todzeh, mu oay lhoh* 'Many thanks, I don't want any more.' Keeping in mind the fact that grammatical features will not always correspond, we shall now try to see how in general various categories of English grammar can be translated into Chinese.

No articles are generally required before Chinese nouns. Nor have Chinese nouns any distinction of number. Nouns taken in the generic sense also take the simple form. We do not say, *the lion* is a noble animal, or *a fool* and his money are soon parted, or *potatoes* are scarce, but simply



sav. *Mou* is a rational animal. In first mentioning a particular individual, as in telling a story, *iatkoh* 'one individual,' or *iat* plus some other auxiliary noun ('AN'), will play the part of the indefinite article, as *Yao iat-ceak* *under* 'There is (or was) a fox.' When reference is made to something already mentioned, an auxiliary noun without any prefixed demonstrative can be used, as, in continuing the story: *Ceak wulee tsh* 'The fox said.' For a plurality of things or a mass of something, the AN *ti*<sup>2</sup> is also used in this way like 'the.'<sup>2</sup>

An important feature of Chinese construction to observe is that a subject is more likely to refer to something definite, while an indefinite reference tends to be placed in the object position.<sup>3</sup> For example, *Shü xae pin<sup>o</sup>shüh?* 'Where are the books?' but, *Pin<sup>o</sup>shüh yao shü?* 'Where are there some books?' (lit. 'What place has books?'). If an object has a definite reference, the fact is indicated by a demonstrative or some other suitable qualifier, as *Ngox thae-kwoh nhi<sup>o</sup>-bow shü lloh* 'I have read this book.' The *tzeung*-construction (Note 41, p. 116) is often used for an object with a definite reference, as *Ngox tzeung nhi<sup>o</sup>-bow shü thae-kwoh lloh*, but you may also say simply *Shü ngox thae-kwoh lloh*.

Personal pronouns in Chinese (Lesson 1) have no case or gender. The possessive is formed by adding the subordinative particle *keh*, and the plural by adding *-dey*. An important thing to note is the limited use of *ghöe* 'he, she, it, him, her' and *ghöedey* 'they, them.' *Ghöedey* is never used with inanimate things. *Ghöe* is so used only as object and applies indifferently to one or more things. For example, *Nhi<sup>o</sup>ti<sup>o</sup> bhankwox mu zok, muxoo zek ghöe* 'These apples are not ripe, better not eat it' ('them' in normal English). In subject positions, *ghöe* and *ghöedey* are never used for inanimate things except when personified. Either a demonstrative like *nhi<sup>o</sup>koh* 'this' is used, or the subject is repeated, or the sentence may begin without a subject, if the context is clear enough.

English prepositions may be translated in four different ways. (1) A verb 'to be' followed by a preposition can be translated by the transitive verb *xae*, as *Ghöe xae okkhee* 'He is at home.' If the preposition expresses a more specific locality than 'at,' a localizer or postposition is added to the object in Chinese. Thus, *Zün xae xoe-zeuq* 'The ship is on the sea,' lit. 'The ship is at sea-top,' where *xae* translates 'is on' so far as 'being there' is concerned, but it takes a localizer *-zeuq* 'upper part' to give the 'on' part as distinguished from 'in,' 'under,' etc. (2) When a prepositional phrase qualifies a noun in English, it must precede the noun in Chinese, usually with the qualifying particle *keh*, as *xae xoe-zeuq keh zün* 'being on sea-top

<sup>2</sup> This use of the AN as 'the' is one of the few features of Cantonese grammar which do not apply to other Chinese dialects.

<sup>3</sup> Mullie, *The Structural Principles of the Chinese Language*, English translation by A. O. Versichel, Peiping, 1932, vol. 1, p. 160 ff.

kind of ship, — the ship on the sea.' *Xae* can usually be omitted, as *shū-löebinn keh dzih* 'book-inside's words, — the words in the book.' (3) If a prepositional phrase follows a verb in English and expresses a modifying circumstance, the Chinese translation takes a verb-object construction preceding the verb, as *Ghōe xae Meekwoak dok shū* 'He being in America studies, — he studies(-d) in America.' (4) When an English prepositional phrase following a verb expresses a result or an important point in the predication, it is translated by a complement, that is, a form after the verb. For example, *tamx ghōe xae shōe-löebinn* 'throw it at water-inside, — throw it into the water,' whereas in *xae shōe-löebinn tamx ghōe* 'throw it (while the thrower is) in the water,' *xae shōe-löebinn* is a Chinese adverbial phrase. In a similar way, if any other type of adverb or adverbial phrase expresses the main point of predication, it is also translated by a complement. Thus, in 'This man eats slowly,' the point is not that he eats, since he eats in any case, but that the speed of his eating is slow. In Chinese, the logical predicate, prefixed by *tak* 'so that' is put into the form of a complement: *Nhi°koh yan zek tak maam*. Similarly, *Ghōe cheuq tak zoo* 'He sings well.'

Comparatives are expressed by *-ti°* 'a little, . . . -er,' *joq* 'still' or *kaq* 'still more,' as *Ghōe kammal xooti° mah?* 'Is he better today?' 'Than' is translated by *kwoh* 'pass,' as *Nhi°koh zoo kwoh kozkoh* 'This is better than that.' A second form of translating 'than' is *pee* or *peekaaw* 'compare,' as *Ngox peekaaw nee kouti°* 'I am taller than you.' Note that when *kwoh* is used, there is no *-ti°* and the word order is like that of English, while with *pee* or *peekaaw*, *-ti°* can be (optionally) used and the *pee* (or *peekaaw*) phrase is treated like a Chinese adverbial phrase and placed before the word qualified.

The superlative is expressed by *cih* or *tzöy* 'most.' Intensives are expressed by the adverbs *zoo* 'very,' *kee* 'quite, rather,' *gek* 'extremely,' or the complements *-gek lhah*, *tak dzay*, *tak kaaukwaan*, *tak kanx'iw* 'to an extreme degree, awfully, terribly.' Inferior degrees are expressed by *moo* . . . *kamm* 'not so . . . as' and *tzöy mu* . . . 'most un- . . .' *Ngox moo ghōe kamm daay* 'I am not so big as he.' Equality of degree is expressed as follows: *Ngox dhong nee iatyauq shatmoaq* 'I with you same disappointed. — I am as disappointed as you.' *Ghōe yao ghōe kamm kou* 'He has him that tall, — he is as tall as he.'

The English verb 'to be' is to be translated as *hay* chiefly before substantive, as *Ngox hay yan* 'I am a man.' *Hay* is not normally used before words translated from English adjectives, as *Ghōe ghong* 'He is poor.' One should not be misled by forms like *Ghōe hay ghong* 'He is poor,' where *hay* is an emphatic adverb. Another apparent exception is *hay* followed by a phrase ending in *keh*, as in *Koxti° fa hay hong keh* 'Those flowers are red.' Here *hong keh* stands for *hong keh yex*, or *hong keh fa* 'red things' or 'red



flowers' or 'red ones,' which, being substantive phrases, can be preceded by *hay*.

There is no distinction of voice in Chinese verbs, the direction of action depending upon the context. *Ngox joq mey sae minn* 'I have not yet washed my face.' *Minn joq mey sae* 'My face has not yet been washed.' An agent expression similar to the 'by'-form in English consists of the verb *pee* 'give' or the more literary *bey* 'receive, cover,' followed by the word for the agent. For example, *Ceak unx pee ghoe tax-laann-cox lhoh* 'The bowl give him broke. — the bowl has been broken by him.' A more frequent way of translating an agent expression is to make it into a substantive-predicate construction. Thus, *Ivok hay ngox maae keh* 'The clothes are I-bought ones, — the clothes were bought by me.' *Ceak unx hay ghoe tax-laann keh* 'The bowl is he-broke one, — the bowl was broken by him.'

Chinese verbs have no tense. Thus, the same form *hay* is used both in *Ngox hay Meekwoak-yan* 'I am an American,' and in *Xog Tzix hay Loo-kwoak-yan* 'Confucius was a man from the State of Lu.' In *Kammat kwoh nin* 'Today (we) celebrate the New Year,' the same verb will also do for *ghammat* 'yesterday' or *thengyat* 'tomorrow.' When it is desired to state explicitly that a thing has already happened or did happen on a previous occasion, the verb takes the suffix *-cox* or *-kwoh*. (See Section 3 above.) That these are not Chinese tense forms can be seen from the fact that they are not constant features of verbs determined automatically by the time of the event, but may or may not be used according to whether the speaker wishes to bring out explicitly the time element.

When the object expresses a specified quantity or number (including 'one') and the verb refers to a past action, the verb takes the suffix *-cox*, as *fann-cox iat-kaaw* 'slept a nap,' *thaekinn-cox zapkoh yan* 'saw ten people.' Past time is often implied by the use of *keh* in the predicate. Thus, *Ghoe kammat lai* may mean 'He will come today,' or 'He came today,' but *Ghoe kammat lai keh* or *Ghoe hay kammat lai keh* 'He is today-comer, — he came today,' where the use of *keh* implies that the coming has already been classified and is therefore presumably a past event.

Progressive action or event is expressed by the adverbs *xaeshüh* or *xaedow* 'right there,' *ceq* or *ceqwah* 'just,' or the suffix *-kanx* '—ing,' or any combination of them, as *Ghoe (ceq or ceqwah) xaedow (or xaeshüh) thae-kanx powciz* 'He right there just reading newspaper, — he is reading a newspaper.'

Chinese is like English in having no future form of the verb. The idea of future events is expressed by auxiliary verbs like *iw* 'will,' *wue* 'will likely,' or by adverbs like *dzaw* 'then, soon,' *dzawlai* 'right away.'

Subordinate clauses are mostly translatable by the use of *keh* (Note 47, p. 92), which indicates that the preceding words qualify those following: *Lai zek vaann keh yan* 'come eat meal sort of man, — the man who comes

to dinner.' When a relative pronoun is the object of a verb, it can be translated by *shox* (Note 3, p. 132), as *Nhi<sup>2</sup>kah hay yanyan shox cūnō* *keh dowlee* 'This is a principle which everybody knows.'

'When' can be translated as *keh zihaw*, as *Ghōe fann-jouk keh zihaw joq kong shutwah* 'He fall asleep's time still talks, -- he still talks when he is asleep.' In referring to an actual instance, *kojannzi* (often abbreviated to *koj' nzi*) is often preferred to *keh zihaw*, as *Ghōe tow deaq\* koj' nzi coak zān roai-cox lhoh* 'When he arrived, the ship had sailed.' The difference between *keh zihaw* and *kojannzi* is like that between *wenn* and *als* in German, but the distinction is not so strict. 'Where' is expressed by *keh deyfoang* 'place of,' or *koreshuh* or *kozdow* 'that place,' as *Ngozdey xae dzow kong keh deyfoang zek vaann* 'We eat where we work.' *Ngozdey zeng dhoang koreshuh xoo toq* 'It's very cold where we have our classes.'

A conditional or concessive clause precedes the main clause to which it is subordinated, as *Yūkwox loak yūx, ngox dzaw mu xōy* 'If it rains, I (then) won't go.' While 'then' is usually omitted in English, it is the 'if'-word that is usually omitted in Chinese, thus, *Loak yūx ngox dzaw mu xōy* 'It rains I then don't go, -- if it rains, I won't go.' A conditional or concessive clause never follows the main clause except as an afterthought after a dash. A premeditated dependent clause placed after the main clause (found in some contemporary writing) is definitely a Europeanism and is appreciated as such.

'Because' or 'since' is mostly translated by *ianway*, and 'so' or 'therefore' by *shoxyix* or *kwuhtsix*, as *Ghōe ianway sheung-cox-fong, shoxyix moo lai* 'He because had a cold, so did not come, -- as he had a cold, he didn't come.' A clause with *ianway* can be placed last if *keh yunkwuh* 'the reason of' is added at the end. *Yaoti<sup>o</sup> Meekwoak-yan muwue koag Congkwōak-wah\*, (hay) ianway ghōedey dsongloai mey xooxoodey\* hoak keh yunkwuh* 'Some Americans cannot speak Chinese, (that's) because they have never studied it properly.'

## CHAPTER IV THE CHARACTERS

This course is so designed that the student can either start learning the characters with the first lesson, or, as a better alternative, go through all the twenty-four lessons in romanization to acquire a speaking knowledge of the language and then begin again from Lesson 1 to study the same text in characters. For certain purposes, one can go on studying the spoken language without learning the characters. But if one wishes to gain access to written or printed material, or to any part of the vast body of Chinese literature, the difficult task of learning to read characters will have to be faced sooner or later. In starting with characters, however, one should never allow them to be merely associated with English words, thus short-circuiting the Chinese pronunciation and losing the feeling of the Chinese constructions. This practice would vitiate not only the learning of the language, but also the proper learning of the writing. You cannot read a living language by regarding it as dead.

**1. Pictographs and Ideographs.** — Ancient Chinese writing is usually described as being pictorial or ideographic. Thus, a circle with a dot inside it is the character for 'sun' and three horizontal strokes represent the number 'three.' In Chinese tradition, six categories of characters called *lok-shū*<sup>1</sup> (六書) are recognized. (1) *Dzeuqyeng* (象形) 'pictographs' are the easiest to understand. (2) *Cixzih* (指事) 'simple ideographs' are characters consisting of simple diagrammatic indications of ideas, as 上 for 'up' and 下 for 'down' or 一, 二, 三 for the numbers 'one, two, three.' (3) *Wuy'ih* (會意) 'compound ideographs' are characters whose meaning is the combination of the meanings of their parts. Stock examples of these are 止 'stop' + 戈 'arms' = 武 'military'; 人 'man' + 言 'word' = 信 'honest'; 日 'sun' + 月 'moon' = 明 'bright.' Characters under the preceding three categories form only a small minority of all characters. They are comparatively independent of the words in the language they represent. For example, three strokes would form as good a sign for the English word 'three' as for the Chinese word *saam*. Conceivably the Chinese system of writing could have developed along its own line into a complete system of symbols, independently of the Chinese language. Actually, however, from very ancient times, the written characters have become so intimately associated with the words of the language that they have lost their functions as pictographs or ideographs in their own right and become conventionalized visual representations of spoken words, or 'logographs.' They are no longer direct symbols of ideas, but only symbols

<sup>1</sup> First used systematically by Hsü Shên (d. circa 120 A.D.) in his 9353-word dictionary *Shuo-wên*.



of ideas in so far as the spoken words they represent are symbols of ideas.<sup>2</sup> One should not, therefore, be misled by the popular conception that an analysis of the formation of characters will lead to a correct understanding of the Chinese words written with them. To be sure, characters often contain stories and histories which are helpful to the memory, but the actual meaning of each word has to be learned as such. Thus, the word *moo* 'military,' is written with the character 武, made up of 止 'stop' and 戈 'weapons, arms,' i.e. '(the power to) stop armed force.' Likewise the word *sōnn*, written 信, in the literary idiom means 'honest.' The traditional analysis of the character is 'a man's word,' but it requires a further act of memory to know that it is the proverbial "Chinaman's word" that is meant.

## 2. Loan Characters, Phonetic Compounds, and Derivative Characters.—

The vast majority of characters belong to three other categories, which have to do with phases of the development of characters functioning as logographs. In devising characters for words, obviously the meaning of many words could not be pictured. A common practice was to borrow a character whose word had the same sound as the word for which a character was sought. Thus, in Archaic Chinese, there was a word *lag* for a kind of wheat, which was written with a picture of the plant. (See Table 2A, p. 53). Now there was a homonymous word *lag* 'come.' Rather than invent another character for this word with a meaning that was hard to picture or indicate diagrammatically, the ancient writers simply borrowed the character for the plant and wrote the word for 'come' with it. Characters of this type are known as (4) *kaxtzeh* (假借) 'loan characters' or 'borrowed characters.'

In the example cited, the original word happens to have become obsolete long ago. In some cases, both the original word and the word for which the character was borrowed exist side by side, as *yin* 然 'to burn,' the character also used for the word *yin* 'thus, so.' To differentiate the two, an extra part 火 'fire' was added to the character (which, as an ideographic compound, already contains a part meaning 'fire' in the form of four dots at

<sup>2</sup> This point was brought out clearly by Peter S. Du Ponceau in his book *A Dissertation on the Nature and Character of the Chinese System of Writing*, Philadelphia, 1838, esp. pp. xi and xxii. William F. Edgerton, in his note on Ideograms in English Writing, *Language*, 17.2.148-50 (1941), cited some interesting cases, such as the symbol 2 standing for an idea represented by various words or parts of words like *two*, *sec-* (in 2nd), etc. Though similar cases exist in Chinese writing, they are not much more frequent than in English. For practically all Chinese characters have long since become logographs. Thus, both 二 and 兩 seem to represent the idea of 'two,' but one represents the word *yih* (or, strictly, the class of words in all dialects cognate with Cantonese *yih*) and the other the word *leug* (and its cognates). These words and the characters representing them are not interchangeable, and their occurrence is governed by purely grammatical, and not by mathematical, conditions.



the bottom'), thus making an 'enlarged character' 燃 for *yin* 'to burn,' allowing the original character to be used only for the word *yin* 'thus, so.' Characters so enlarged belong to a group called (5) *yengsheng* (形聲) or *haaisheng* (諧聲) 'phonetic compounds.' The original character 然 *yin* is called the 'phonetic' and the added part is called the 'signific,' which in the majority of cases is also the radical. (See § 3 below.) Similarly, *moag* 'a net,' 罔, is now written 網, enlarged by 糸, a signific associated with threads or strings, while the original character 罔 is borrowed exclusively to write the homonymous word *moag* 'have not.'

Besides the enlargement of a loan character, there is a second source of phonetic compounds. Words in every language acquire extended meanings. Thus, the word *man* 'line, streak' is written with the ideograph 文. By extension (not by loan), the same word also has the figurative meanings of 'writing, literature, culture.' To distinguish in writing between the literal and the figurative meanings of the same word *man*, a signific 糸 is added to form the character 紋, to be used in the literal meaning, leaving the original character 文 for the figurative meanings only. Sometimes it is the other way around: the derived meaning has the enlarged character. Thus, the word *foang* means 'square' in the general sense and 'a square' as a place in a city. To differentiate between the two, the word is written 方 for 'square' in general and 坊, with an additional graph 土 which has to do with places, for 'square, market place.' It is as if one were to write *Harvard Squerre*, with a suggestion of *terre* in the second word.

Thirdly, there is the group of pure phonetic compounds in which the signific is added to a phonetic which was never a loan or a semantic extension in the first place, but was expressly used for its sound to combine with the signific, as *dhoang* 'sugar,' written 糖, consisting of 米 the signific relating to cereal foods and the phonetic 唐 *dhoang*; or *yu* 'elm,' written 榆, consisting of 木 the signific for 'tree' and the phonetic 俞 *yu*. Pure phonetic compounds are of relatively recent origin. Many characters of the preceding categories seem to be pure phonetic compounds because most people are not aware that the unenlarged character or 'phonetic' was used as a loan character or used in a related meaning in old texts for centuries before the enlarged form came into use.

Phonetic compounds form by far the majority of all characters. When they were formed, whether through loan from unrelated homonymous words or by extension of meaning of the same word, the sound of the original character and that of the compounded character were identical or very similar. However, differences in sound between a compound and its phonetic, usually caused by interdialectal borrowing<sup>3</sup> of words, developed and increased, and it is now no longer practical to infer the present sound of a

<sup>3</sup> In the linguistic sense.

compound character from the present sound of its phonetic or the other way around. But *after* the sounds of both the compound and its phonetic are learned, it will be of help to note the phonetic similarity.

Finally, the traditional classification of characters recognizes a category called (6) *cūnxūh* (轉注) which we can translate as 'derivative characters.' Scholars differ widely as to what this class should include. Some regard it as the derivation of characters by graphic inversion. Others regard it as a change in the word itself when a modification of the sound is associated with a modification of meaning and a modification in the graph, as 亨 *zang* 'propitious': 享 *xeug* 'enjoy.' The membership of this class is both small and uncertain.

**3. Radicals.** — For purposes of reference, Chinese characters have been arranged according to their component parts. Various systems have been used through the ages. The system most widely used by the Chinese and by Western scholars of Chinese is that of the 214 radicals.<sup>4</sup> In most cases, a radical is the signific or the character minus its phonetic, since the majority of characters are phonetic compounds. Thus, in the character 坊, 土 is the radical and 方 is the phonetic. In the relatively small number of cases where the character is not phonetically formed, the analysis of the radical and the residual part is a matter of arbitrary convention, which is often at variance with the actual history of the character. Because of this, we should never make any scientific conclusion on the basis of the present scheme of radicals.

The chief use of the radicals is for looking up unknown characters in a dictionary. Many foreign students of Chinese learn the numbers of the 214 radicals by heart. They can tell you that 75 is 木, 149 is 言, 187 is 馬, etc., a feat which never fails to impress the Chinese. No Chinese can even tell what the number of the radical 人 is, just as few English-speaking people can say offhand what the 17th letter of the alphabet is, though they have not the slightest trouble in locating words in a dictionary. It is, however, helpful to memorize the numbers of the most important radicals, since one fourth of these will cover three fourths of all characters.

Referring to the table of radicals on p. 57, we see that the order of the radicals is arranged by the number of strokes, beginning with 1 stroke for No. 1 — and ending with 17 strokes for No. 214 龠. Within each group having the same number of strokes, the order is purely conventional. Note that many of the radicals have one or more variant forms. With certain radicals, such as 9 or 85, the variants are more frequent than the main

<sup>4</sup> Various called 'classifiers, significs, determinatives, and keys.' We are simply following the usage of the majority. There is no danger, in the use of the term 'radical,' of any etymological connotation, since we are not using the term in any linguistic sense. In the present form, the list of 214 radicals was first used by Mei Ting-tso in his dictionary *Tzū-hui* (字彙), 1615 A.D.

form. Radicals 140 and 162 always occur in their variant forms. The main forms are kept, however, in their conventional positions in the list, since the variant forms do not have the same number of strokes as the main forms.

In a dictionary arranged by radicals, the characters under each radical are arranged in the order of the number of strokes. For example, under radical 75 木 *mok* 'tree, wood,' there is first the radical itself as character, then come characters with one residual stroke, as 未 *mey* 'have not (yet),' 本 *punx* 'root,' next, characters with two residual strokes, as 朱 *Cu*, a surname, down to characters with as many as twenty-four residual strokes, as 檣 *leng* 'sill.' For different characters under the same radical with the same number of residual strokes, dictionaries differ in their order of arrangement.

The problem of finding a character is thus resolved to (1) classifying it under the right radical, and (2) counting the number of the residual strokes. For finding the radical, the following hints may be helpful:

Learn by heart the twenty most frequent radicals, namely, 9, 30, 32, 38, 61, 64, 72, 75, 85, 86, 104, 118, 120, 130, 140, 142, 149, 157, 162, 167. More than 50 % of all characters belong to one of these.

Find out whether the character in question is a radical, for certain apparently compounded characters are themselves radicals. Thus, 爻 比 父 爻 穴 老 而 未 至 舌 舛 色 行 見 谷 豆 赤 走 辛 面 音 頁 風 飛 香 高 影 鹿 麻 黃 黍 黑 鼓 are radicals.

Try to divide the character into parts. A majority of characters can be broken down into a left-hand side and a right-hand side, in which case the left-hand side is most likely to be the radical, as in 佢 好 徐 輪 點. Important exceptions are radicals 18 variant, 59, 62, 66 variant, 69, 76, 163 variant, 172, 181, 196, which, when occurring laterally, occupy the right-hand side, as 收到 部 難 鴨. Other characters can be divided into an upper and a lower part. While there is a greater variety of radicals which can occupy the lower half of the character, as in 光 無 當 盆 買, the radicals 一 宀 穴 艹 四 竹 艹 艹, which occur at the top, have a greater number of characters under them. Finally, certain radicals enclose, or partially enclose, or are otherwise combined with, the residual strokes, as 困 開展 道 裏 年 奉, whose radicals are respectively 口 門 尸 辶 衣 干 大.

While these rules will cover most of the cases, many irregular cases will have to be learned individually. 相, for example, is under 目 and not 木, 穀 under 禾 and not 爻, 歸 under 止, etc. Most dictionaries have a list of difficult characters arranged under the total number of strokes. Some dictionaries, especially those prepared by foreigners, give characters under several apparently possible radicals with cross references to the right radical, e.g. 目 under 木, with the notation "see under Radical 109 目." Table 1 gives examples of positions which radicals may occupy.



TABLE 1. EXAMPLES OF POSITIONS OF RADICALS

No.	RAD.	L.	R.	UP	DOWN	OTHERS	No.	RAD.	L.	R.	UP	DOWN	OTHERS
1	一			不	並	世	108	皿			去		
4	ノ			垂	些	之	109	目	眼	相	冡	省	眞
7	二	况		云		五	112	石	硬		磨		
8	一			亦			113	示	福		禁		
9	人	你	以	企		來	115	禾	種	鯨	禿	稟	穀
15	シ	凍					116	六			空		
18	刀		到		分	勝	118	竹			等		
19	力	加	助		勞	同	119	米	粉		粟	粥	
30	口	叫	和	吊	古	因	120	糸	紅		緊	縣	
31	口					報	130	肉	肚	胡	肯	腐	
32	土	地		堯	坐	夾	134	白			舅	與	
37	大			奇	天		140	艸			花	蜀	
38	女	好			委	學	142	虫	蝦	融	蠱	街	
39	子	孫					144	行				裏	
40	宀			定			145	衣	衫		裔	裝	
44	尸			屋			149	言	記		警	賴	
46	山	岐		岸	岳		154	貝	賊		貴	輿	
50	巾	帖	帥		布		157	足	路				
53	广			度		弟	159	車	輕		車	輿	
57	弓	强			彎		162	走	送				
60	彳	得				必	163	邑		都	邑	景	
61	心	忙			恭	才	164	酉	醋	酒	醫	街	
64	手	打			掌	整	167	金	鋪		鑒	開	
66	支		收			畫	169	門					
72	日	時	旭	是	春	東	170	阜	陳				
75	木	板		李	柴	永	172	隹		雖	雀	雁	
85	水	法			赫	灰	173	雨			雲		
86	火	燈		營	然		181	頁	頭			題	
94	犬	狗	獸			壁	184	食	飯		餐	膳	
96	玉	理		琴	當	畫	187	馬	騎	馮	驚	鷹	
102	田	略		男			195	魚	鮮		魯	鴈	
104	疒			病			196	鳥	鴛				



**4. Order and Number of Strokes.** -- In teaching children to write, Chinese teachers lay great stress on the order of strokes in which a character is written. There are both esthetic and practical reasons for this. When made with the brush-pen, characters will not have the right shape unless the order of the strokes is right. Moreover, since most everyday writing is in a running hand in which separate strokes become connected, a wrong order may result in unrecognizable forms. For example, in writing the character 土, the order is: upper horizontal stroke, vertical stroke, lower horizontal stroke. In rapid writing, the right end of the upper horizontal is joined to the top of the vertical by a short line. The resulting form 𡗗, however, is so familiar to the Chinese reader that he hardly notices any difference between this and the printed form 土. But if the order is wrong and the two horizontal strokes are made in succession, so as to make a form like 𡗘, then the result will be quite illegible.

The general principle of making the strokes is from left to right and from top to bottom. In strokes which thin down to a sharp point, the direction is from the thick to the thin end, which in some cases involves making strokes from below upwards or from right to left, as 丿 in 𠂇 and 乚 in 𠂇.

When a horizontal stroke and another stroke intersect, the former is usually made first. In a character containing a vertical stroke with two symmetrical parts on both sides, as in 木, the vertical stroke is made first, followed by the left-hand side, then the right-hand side. In complete enclosures, the left-hand wall is made, then the top and the right-hand side are made in one stroke, the content filled in, and the bottom stroke finally added. For examples, see characters 四 and 個 in the writing exercises for Lesson 1 in the Character Text.

In counting strokes, a horizontal line and a vertical line joining it from the right end down are counted as one stroke. Similarly an L-shaped combination of lines is usually counted as one stroke. These operations are sometimes combined, as in the last stroke of 弓. See 張 in the writing exercises for Lesson 1, and 亞 for Lesson 2, in the Character Text.

A time-saving device is to memorize the number of strokes in frequently recurring parts of characters, e.g. 舟 6 strokes, 攴 4 strokes, so that one can analyze 般 quickly as  $6 + 4 = 10$  strokes, without counting every single stroke.

There are many special cases involving the order and number of strokes which are illustrated in the writing exercises for Lessons 1 to 8. The student should turn to those sheets while reading the preceding descriptions for a second time.

**5. Styles of Script.** -- The earliest known Chinese writing consisted of inscriptions on ox bones and tortoise shells, recording oracles of divination under the rulers of the Shang dynasty (ca. 1766-ca. 1122 B.C.). Next in antiquity we find existing inscriptions, mostly on bronzes, of the Chou

dynasty (ca. 1122-246 B.C.). Characters written for the same word differed widely from age to age until finally, under the Ch'in dynasty (246-206 B.C.), a system of characters known as 'seal characters' (or 'small seal,' as contrasted with the 'great seal' of Chou), was established. From the time of this system to the present day, there has been much less change in the main structure of the majority of characters, though the type and finish of the strokes have changed considerably as a result of the change from the stylus to the brush as a writing instrument.

Current styles of writing consist of *zūndzih* (篆字) 'seal characters,' now used only in actual seals, *dayshū* (隸書) 'scribe's writing,' now occasionally used for ornamental purposes, *khaeshū* or *khaishū* (楷書) 'model or regular writing,' *zakpaanz-dzih* (刻版字) 'printed characters,' which are the same as the regular characters except for certain details to be noted below, *haangshū* (行書) 'running hand' (literally 'walking style of writing') a more flowing and slightly abbreviated form of ordinary characters, and *tsooshū* (草書) or *tsoodzih* (草字) 'cursive characters' (literally 'grass characters') consisting of extremely abbreviated forms of characters for quick scribbling and for ornamental use. The accompanying cut in Table 2 gives some examples of the various types of characters.

TABLE 2. STYLES OF CHARACTERS

A	B	C	D	E	F	
						Shang dyn. inscript.
						Chou dyn. inscript.
						<i>zūnn</i> seal
						<i>day</i> scribe
						<i>khaae</i> regular
						<i>zakpaanz</i> printed
						<i>haang</i> running
						<i>tsoo</i> cursive

A is the word *loai* 'come' (< Archaic *lag*), borrowed from a homonym meaning a kind of wheat. B is the word *wai* 'to do, to be,' originally a picture of a hand leading an elephant. C is the word *haang* 'walk,' originally

\* This category has no place in the traditional way of reckoning the styles of characters.

# INTRODUCTION

a picture of crossroads, later interpreted (wrongly) as a picture of steps. This the word *phi* 'this,' originally a picture of a dustpan. The present character for dustpan 箕, pronounced *kei*, is an enlarged form. The present started with a picture of feet going down a flight of stairs. E 'descend' a character meaning 'dancing' which was at an early age borrowed for a homonym meaning 'have not.' The seal form is enlarged by a signfic, which was dropped later. The modern character for 'dance' is in an enlarged form 舞, in which the phonetic 無 occurs in the abbreviated form 無.

For the purposes of this course, the student would do well to concentrate on the regular style. This agrees in the main with the printed style except that the latter has small flourishes and exaggerated shadings like the serifs and shadings in the printed types of the Latin alphabet. In a relatively small number of cases, differences of structure exist. It is essential to know both the printed and the written styles, since radical indexes are based on the printed style and yet nobody writes in the printed style if the written style is different. For example, the character 爲 has the radical 爪 (in variant form) on the top, but in the written form, as shown in the fifth character under B, Table 2, the radical cannot even be seen. Where the number of residual strokes differs in the two styles, the printed style is followed in counting. Thus, in 都 the number of residual strokes in 者 is 9 (counting the central dot) though the dot is rarely made when the character is written.

Table 3 gives some common differences between the printed and written styles of characters and parts of characters. These differences are looked

TABLE 3. COMMON DIFFERENCES BETWEEN PRINTED AND WRITTEN FORMS

<i>Printed</i>	<i>Written</i>	<i>Printed</i>	<i>Written</i>	<i>Printed</i>	<i>Written</i>
丿	㇏	文	文	衫	衫
人	人	爲	為	言	言
入	入	直	直	變	變
八	八	眞	真	返	返
兌	兌	祖	祖	雲	雲
又	又	紅	紅	青	青
忙	忙	者	者	飯	飯
戶	戶	花	花		

which is geometrical and non-significant and the characters are treated, not as variant characters for identical words, but as "identical" characters (See § 6 below.)

**6. Variant Forms of Characters.** — Aside from the differences between the printed and written forms, many characters have important differences in structure which occur both in the printed and in the written style, as shown in Table 4. A variant form of a character may belong to one of the following categories: (1) restylized seal forms, in which the general pattern of seal characters is kept although the actual strokes are regularized; (2) normal variations, which are equally acceptable with the normal form; (3) inscriptional forms, which are considered informal but in good taste; (4) popular characters, usually in the form of abbreviations; (5) popular differentiations not recognized by the old-school scholars; (6) simplified forms originally in good standing, but later regarded as popular abbreviations after their origins have generally been forgotten; (7) restylized cursive forms, that is, characters which follow the pattern of cursive characters but have regularized strokes; (8) dialect characters.

The frequent use of archaic forms is considered a mannerism. Normal variations and inscriptional forms are both respectable usage. The forms from (3) to (7) are shunned by educated people of the older generation, but are accepted more and more by the younger generation.

Dialect forms are rarely used, since dialects are seldom written in any case. They are included here under variants, since many of them can be identified with normal characters, as shown in the examples in the accompanying table.



# INTRODUCTION

TABLE 4. EXAMPLES OF VARIANT CHARACTERS

Normal Variant

(1)	旁	𠂔 (< 𠂔)	<i>bhoang</i> 'side, lateral'
	草	艸 (< 艸)	<i>tsoo</i> 'grass'
(2)	侯	侯	<i>hau</i> 'marquis'
	筍	笋	<i>sonx</i> 'bamboo shoots'
(3)	於	於	<i>iü</i> 'at'
	處	處	<i>chüh</i> 'place'
(4)	過	过	<i>kwoh</i> 'to pass'
	亂	乱	<i>lunn</i> 'confused'
(5)	乾	{ 乾 乾	<i>ghin</i> 'positive principle' <i>koan</i> 'dry'
	鋪	{ 鋪 鋪	<i>phou</i> 'to spread' <i>phow</i> 'shop'
(6)	處	处	<i>chüh</i> 'place'
	號	号	<i>how</i> 'call, number'
(7)	盡	尽 (< 𣎵)	<i>dzönn</i> 'to exhaust'
	時	时 (< 𠂔)	<i>zi</i> 'time'
(8)	睏	瞌	<i>fann</i> 'to sleep'
	會	會	<i>wue</i> 'know how'

TABLE 5. LIST OF RADICALS

	1	2	3	4	5	6	7	8	9	
0	一	丨	丶	ノ	乙	乚	二	亅	人 <sub>1</sub>	0
10	儿	八	冂	冂	乚	几	冂	刀 <sub>1</sub>	力	10
20	勹	匚	乚	十	ト	冂 <sub>2</sub>	厂	厶	又	20
30	口	土	士	夕	夕	夕	大	女	子	30
40	山	寸	尢	尸	屮	山	川	工	己	40
50	巾	干	广	又	艹	弋	弓	彡	彡	50
60	彳	心	户	手 <sub>1</sub>	支	支 <sub>2</sub>	文	斗	斤	60
70	方	无 <sub>1</sub>	曰	月	木 <sub>1</sub>	欠	止	歹	殳	70
80	母	比	氏	气	水 <sub>1</sub>	火 <sub>1</sub>	爪	父	爻	80
90	月	片	牛 <sub>1</sub>	犬 <sub>1</sub>	玄	玉 <sub>1</sub>	瓜	瓦	甘	90
100	生	用	疋	疒	火	白	皮	皿	目 <sub>1</sub>	100
110	矛	矢	示 <sub>1</sub>	肉	未	穴	立	竹 <sub>1</sub>	米	110
120	糸 <sub>1</sub>	缶	羊	羽	老	而	耒	耳	聿	120
130	肉 <sub>1</sub>	臣	至	臼	舌	舛	舟	艮	色	130
140	艸 <sub>1</sub>	虎	血	行	衣 <sub>1</sub>	西 <sub>1</sub>	見	角	言	140
150	谷	豆	豸	貝	赤	走	足 <sub>1</sub>	身	車	150
160	辛	辰	邑 <sub>1</sub>	酉	采	里	金	長 <sub>1</sub>	門	160
170	阜 <sub>1</sub>	隶	雨 <sub>1</sub>	青	非	面	革	韋	韭	170
180	音	頁	飛	食 <sub>1</sub>	首	香	馬	骨	高	180
190	髟	鬥	鬲	鬼	魚	鳥	鹵	鹿	麥	190
200	麻	黃	黑	黹	黽	鼎	鼓	鼠	鼻	200
210	齊	齒	龜	龠						210
	1	2	3	4	5	6	7	8	9	

## CHAPTER V METHOD OF STUDY

1. **Time Needed for Present Course.** — This course takes about 600 hours. When these lessons were used in a 12-week intensive course given at the Harvard Summer School in 1942, each day of a five-day week had three class hours, one supervised hour for listening to phonograph records, and four or five hours of homework. An extra assignment for the long week end brings the work for the week to about 50 hours, thus making a total of about 600 hours for the 12 weeks.

2. **Phonetic Foundation.** — In language study, there is a great difference between foundation work and development work. It will save much time and energy if both teacher and student make sure at each moment to which of the two kinds the task in hand belongs. Foundation work in language study consists in acquiring the ability to recognize by ear and reproduce intelligibly all the distinctive phonetic elements, or phonemes, of the language under study. It is not necessary to aim at a perfect accent. It is not even desirable at the initial stage to divert attention from the main task of auditory recognition and intelligible reproduction of the phonemes. The only necessary and sufficient rule for the foundation work is: Sounds which are different should not be heard or pronounced alike. If the vowels in *sam* 'heart' and *saam* 'three' can be learned exactly, well and good. If not, it will be quite all right to use the vowel in *some* for *sam* and the vowel in *psalm* for *saam*. The main thing is to distinguish them somehow, and this applies to tone and aspiration, as well as to vowel length.

3. **Meaning and Sound.** — The reason for insisting that different sounds be heard and pronounced differently is that sounds form the stuff of words and carry distinctions of meaning. Hazy sounds cannot be the vehicle of clear ideas. It is true that the same syllable often has different meanings, as in cases of homonyms. But a language can always afford a certain proportion of homonyms, and its speaker is not troubled by them, since he has grown up with an average style of speech which has attained such a degree of equilibrium between economy and explicitness that it does not depend for its clearness upon the difference of meaning in homonyms.<sup>1</sup> When, however, a foreigner confuses *sam* 'heart' and *saam* 'three,' for which the native speaker is totally unprepared since he often does depend on the distinction in sound between *sam* and *saam* for clearness, he is disturbing that equilibrium and the result is either misinterpretation or unintelligibility. (Cf. pp. 10-11.)

In many cases, the student of Chinese probably does not expect to go

<sup>1</sup> Excluding, of course, cases of the clumsy speaker who gets into ambiguities unwittingly and the punster who does the same thing wittily.

to China or to have much occasion to converse in Chinese, but wishes to acquire a reading knowledge of the language. For him, it is not only unnecessary to acquire a perfect accent, but it would theoretically answer the purpose even if he pronounced *thin* 'sky' like English *thin* instead of *t'in*, or *fox* 'fire' (where the final *x* is merely the sign of the Rising Tone) like English *fox* instead of *fo*. But it will not do if he works with fewer word-distinguishing elements than there are, or there would not be enough of them to carry the semantic burden of the language in the style in which it exists. If the language does make use of such a given set of word-distinguishing elements, he cannot afford to work with fewer. Since, therefore, there is no point in inventing an artificial pronunciation, he might as well try to approximate the real one.

**4. Amount of Time for Foundation Work.** — Because of the essential nature of the foundation work and its all-pervading effect on subsequent work, no time spent on it is too long and no energy given to it too strenuous. It has been found to be fully worthwhile to devote to it the first 100 hours. The consequent ease and precision with which the students grasp the formation of new words fully justify the cost in time. The objectives to be aimed at in the foundation work should be in the following order: (1) ability to reproduce in writing (without pronouncing) the basic sound-tables, namely Tables 1, 2, 4, and 7 in Chapter II, (2) ability to write down any initial, final, or tones from dictation, (3) ability to pronounce any initial, final, or tone from the romanization without confusing any two elements, (4) ability to romanize any syllable from dictation, (5) ability to pronounce any syllable from the romanization without confusing any two syllables. When, after these objectives have been attained, the student goes on to the learning of words and sentences, the words and sentences will stick and the meanings will have something definite to be attached to.

**5. Development Work.** — We may call development work the acquisition of the vocabulary, grammar, and idioms of the language in the extended lessons. While the foundation work is a strenuous but short piece of work, demanding the fullest alertness of all faculties for a period of from one week to a month, depending upon the program and individual capacity, development work is a comparatively smooth-going (if the foundation has been properly laid) but a most time-consuming process. For it will take the student months of actual practice and memorizing before he attains readiness in conversation, and years of study before he can read comfortably. It must always be remembered, however, that precision in the foundation work will influence the development work, not by saving a few hours here and there, but by multiplying the efficiency by integral factors, so that a student who works twice as hard for the first two weeks will cut down the number of years of study to one half, while, if the foundation is sufficiently bad, as it often is, he may never learn the language.



6. **Focusing and Exposure in Language Study.** — Development work is largely a matter of focusing and exposure. A good foundation will make it possible to bring the details into focus. Then it takes adequate exposure to make a deep enough impression to develop. In taking up a new lesson, study of the vocabulary, analysis of the grammatical constructions and idioms in the text, and translation of the text into the student's own language — these constitute the act of focusing. If, as is the common practice in many language classes, the lesson at this stage is considered learned and the class goes on to the next assignment, it would be as if a photographer, after setting the right frame and focus, were to turn the roll, to repeat the same procedure on the next film. The resulting film, when developed after such treatment, will, of course, be as blank as the impression of the foreign language in the student's mind after such a lesson. In fairness to most teachers, it should be added that they usually do make some exposure by reading the text once and having the class read it after them. But the picture is so underexposed that the procedure helps little toward the development.

7. **Aids to Focusing: The Echo Method.** — The first necessary condition of clear focusing is of course the first two weeks of foundation work. This can be compared with the proper grinding of the photographic lens. In this phase of the work the teacher may well use the native language of the student, at least for the first few lessons. For the later lessons, it may be advantageous to use the foreign language under study if it does not take too long to get a point across, but it should be understood that the advantage of doing so lies in the opportunity for increased exposure, and not in better focus, since the teacher can always explain phonetic and grammatical points more efficiently in the student's own language. The "direct method" should be suspended the moment it interferes with the direct understanding of a focal point.

For the clear focusing as well as initial exposure of an extended text, the method of "echoing" will be found very helpful. After the student reads aloud a phrase or sentence, he should immediately repeat it as an echo without looking at the book. Then he may check the echo by the text, and finally repeat the corrected echo. This may be tried with short phrases first, then with larger units up to complete sentences extending over two or three lines. There is no point, so far as the echo method is concerned, in trying to span whole long paragraphs, as that would constitute memorization work, which, though useful, need not be applied to all the material one learns. But all the texts in these elementary lessons should be "echoed" by the student as part of his homework.

The greatest virtue of this echo method is that it automatically strengthens any point on which the student is weak, while the parts already learned will be echoed correctly and so passed by comparatively unnoticed. Whether he has omitted a word, inverted a word order, substituted a wrong word in

the echo, or simply has difficulty in remembering a certain part, the relevant parts of the text against which he checks his work will stand out vividly, so that they will be focused clearly in his mind. It is therefore absolutely essential for the student, in order to gain full advantage from the echo method, not to let any sentence pass until he can do it perfectly from beginning to end. Moreover, while the echo method is intended for focusing the sentence with all its contents, it proves in actual practice to be a very powerful aid in learning grammar. Frequently, rules about word order, use of particles, etc., are driven home only after they have been broken and the error corrected in the echo.

**8. Aids to Exposure: The Use of Phonograph Records.** — "Learn Chinese while you shave" is a method which works only in the exposure stage. If listening to a language could of itself teach it, there would not be so many people who live in a foreign country for years without ever learning the language. A phonograph record begins to be useful only after a sufficiently clear focus is attained, so that its contents can be followed understandingly, at first with the accompanying text before one, and later "while you shave."

Phonograph records are not absolutely necessary if enough exposure can be had from reading aloud, doing the exercises, and practising conversation, whether on the part of the students themselves or with the aid of the teacher. In the early stages, however, when the students are not sure of their focus, exposure will have to come from perfect models, and unless teachers can afford more time than is usually available in class schedules, supplementary listening to phonograph records is practically a necessity.

**9. Language Lessons and Music Lessons.** — Music gives a still closer analogy to language than photography. When a music student is assigned a piece to learn, he looks over the printed notes, finds out what sounds they stand for (if he is really musical-minded), where the fingers should go, what the tempo and dynamics should be, and tries out various vertical or horizontal parts of the music on the instrument. This corresponds to the focusing; only after doing this does he really begin to practice. He must make no slips, he must not hesitate. Every hesitation counts as a mistake and the passage must be repeated. In repeating, he does not begin exactly where he went wrong, or he would surely make the same mistake when he came to it again, but starts a little further back. He must work up to the right tempo and yet must not sacrifice accuracy. Not every piece needs to be learned by heart, but no piece is considered learned until it can be played through at tempo, with the right expression, and without more than an occasional mistake. The application to language study is obvious. A language lesson is not only to be looked over, but actually practiced and learned. The usual difficulty is in persuading the teacher and the student to see that, just as a music lesson is not the same thing as a class in theoretic-



cal harmony, so no amount of classroom discussion of the language material, important as it is, can take the place of practice in the language.

**10. Vocabulary and Text.** — The material of language study is not words but text or connected speech. Vocabularies are aids to focusing, but exposure should be made mainly on the text. The meaning of words is not only to be learned in context, but is the context, whether of words or of the situation in which the speech is being used. Once a student in my class imagined he was learning Chinese by trying to memorize English words in one-to-one correspondence with Chinese characters. He was told to pay more attention to the connected text. After a while he complained that he could not remember the meaning of words except in the sentences in which they occurred, and was worried for fear he would have to learn a million possible sentences instead of a few thousand words. He did not realize that he was worrying over having succeeded in doing the right thing. If a student familiarizes himself with a few thousand sentences in good representative texts, the millions will take care of themselves.

**11. The Exercises: Active and Passive Knowledge.** — All the exercises of the lessons should be done, and done both orally and in writing, as far as both apply. They are designed to increase the amount of exposure without adding to the monotony of identical repetitions of the text. When done orally, both the questions and the answers may be given by students, and the answers should be made without looking at the book, except of course where the exercises consist of filling in blanks. An exercise is not done until the correct answer is given *without hesitation*. Generally speaking, the main text is the material for a passive knowledge (i.e., ability to listen and read intelligently) and the exercises are materials for an active knowledge of the language (i.e., ability to speak and write intelligibly). But even students whose aim is only to have a passive knowledge must also do the exercises. Unless one acquires a minimum amount of active command of the language, it is impossible to have a passive knowledge with any precision. All reading is partly composing. The theoretical possibilities of meaning and construction in any succession of words are so numerous that reading degenerates into hit-or-miss guessing unless the reader is ready at all times with the few likely choices of meaning and construction for the whole sentence before his eyes are halfway through. In other words the reader must be able to anticipate in a general way what is coming next. He may be surprised if he has anticipated the wrong thing, but he should not be totally unprepared and have to guess at each thing as it comes. The value of an active knowledge for the purpose of reading lies not only in increased speed and comfort, but also in greater precision in interpretation.

**12. The Romanized Text.** — Every student of this course should work with the romanized text, either exclusively or in addition to the character text. He should have a sure and accurate picture of the romanized orthog-

raphy of every word he learns. Only in this way can he keep the material of the language in sharp focus. There is nothing unique about the system of romanization devised for this course. It is recommended because like National Romanization for Mandarin, the spelling of tones by letters gives more individuality to words and makes them remembered more clearly and more firmly. It is possible to learn to speak Chinese without the use of characters, but it is not possible to learn it without some form of transcribed text unless one lives among the Chinese, and even then, some form of transcription helps to establish the linguistic forms more clearly in one's mind.

A word of caution. Important as the use of romanization is, the student should understand clearly that all letters, whether the ordinary letters as used here, or the modified letters of a phonetic alphabet, serve only as fixed and easily identifiable reminders of Chinese sounds which the student is supposed to have learned after hard practice in his foundation work. There is no such thing as a self-pronouncing system of transcription. Marks on paper do not of themselves pronounce. Only the teacher or the phonograph record pronounces, and they are the sole sources from which the student learns the sounds. Only after having first learned to recognize and reproduce the sounds distinguishably can he begin to profit from the use of the romanization.

**13. The Learning of the Characters.** — Any student who wishes to learn the literary idiom, as used in most printed matter, including newspapers and periodicals, must learn to read in character texts. Whether he studies characters from the beginning or starts later, the task of learning the characters should be undertaken seriously as a study in itself and should not be confused with the study of the language. After familiarizing himself with the general principles of Chinese writing as explained in Chapter IV, the student should do the writing exercises at the end of the Character Text.

Since the chief object of learning the characters is to read connected text, all the lessons should be gone over in characters until the text can be read without hesitation and until any phrase in it, without being previously memorized, can be written out from dictation. In other words, study of the lessons in characters should consist in reading aloud understandingly at tempo, and in taking down dictation in characters. The exercises as provided for in the character version should be done in characters.

Now it might seem a duplication of work and waste of effort to do the same thing twice in two systems of writing, one romanization and the other characters. As a matter of fact, both are necessary. Exclusive use of characters will not do the job. We have already seen that the use of the romanized text is really necessary for the proper learning of the language. Once the student has learned the *language* of a lesson, then he is in a doubly favorable position for learning the characters; for he will then have worked



up an appetite for the characters, since he will feel the need of knowing how to write in Chinese what he already knows, and in addition he will now be able to concentrate on a task of a totally different nature. If the study of characters is undertaken from the very beginning of the course, the work, at least in its first stages, should be kept separate from the study of the language. By giving special attention to each as a different kind of task, one gets better and surer results in both.

**14. Translation into English.** — Those who are used to the translation method commonly used in language courses may feel disconcerted when they encounter no exercises of translation, since the text has already been translated for them. There will, of course, be plenty of work to do in class if the suggestions given above are followed. Even when the student takes up the study of an untranslated text, translation should be used only as an aid to, and test for, the understanding of the text. It should not take so much time as to exceed its function as an aid to focusing and thus usurp the function of exposure. For one does not learn Chinese by being constantly exposed to English.

Translation as an objective is an entirely different matter. One of the chief purposes of knowing a foreign language is, in fact, to be able to translate it into one's own language. But the work of translation presupposes a knowledge of the foreign language, which can best be acquired by means other than translation. A condition for good translating is to consider what one would naturally say or write in one's own language in the same context or under the same circumstances, and the result will usually be very different from the kind of translation done in our elementary language classes. There are many turns and tricks that may be learned about translation, but they are useful in the advanced practice of translation as an art rather than for the elementary learning of a foreign language. Too much concern with translation as a formal task at an early stage usually results in creating a strange kind of "translatese" in one's own language rather than in learning the foreign language.

**15. Suggestions to the Chinese Student.** — The problem of a Chinese who speaks Mandarin or any dialect other than Cantonese and wishes to learn the Cantonese dialect is quite different from that of one who does not know any Chinese. While an English-speaking student has to learn everything anew, a Chinese student is already familiar with all the Chinese roots in cognate forms in his own dialect, uses about the same grammar, has learned the same literary and scientific terms in school, and writes the same characters. His chief problems are three: (1) what sounds there are in Cantonese, (2) when to use what sounds in what words, and (3) what words to use.

The first part is the foundation work, in which the task for the Chinese student is identical with that of the English-speaking student. The only

things in which the Chinese student will have an advantage will probably be the ability to distinguish between unaspirated and aspirated sounds and the fact of being psychologically prepared for words to be distinguished by tone, although the tones themselves will be as hard or as easy for him to make as for any non-Chinese. The Chinese student should therefore expect to do just as strenuous and exacting work at this initial stage as the Occidental student. He will be making a false start if he is under the impression that he has an advantage over foreigners because he knows some form of Chinese. No, he has not, not at this stage. He must do the same memorizing of tables and go through the same phonetic drills as an American student.

In the matter of choosing the right sounds for words, the Chinese student has both advantages and disadvantages. To the English-speaking student there is no problem, as everything is new and must be learned as such. With the Chinese student, practically everything reminds him of something in his own dialect. If Mandarin *fan* 'turn over' is Cantonese *faan*, Mandarin *lan* 'Chinese orchid' Cantonese *laan*, why isn't Mandarin *san* 'three' \**saan* in Cantonese? To be sure, it is much easier for a speaker of Mandarin to remember that 'three' is *saam* in Cantonese — merely noting that it is not exactly \**saan*, after the analogy of *faan* and *laan* — than for a foreigner to learn an entirely new root *saam*. Consequently, the time it takes him to learn the whole vocabulary of the language will be only a small fraction of what it takes his American fellow student to cover the same ground. But the trouble with the Chinese who tries to learn another dialect is that he does not take it seriously enough, but assumes that he can "pick it up" by discovering the trick from a few key words and typical idioms. What he should do is to make a mental note of the form of every new word as he comes across it; he should never feel safe in any guess by analogy until the new word has been properly checked. His motto should be: Exceptions are the rule and the rule is the exception.

To avoid such dangers, the Chinese student should stay away entirely from characters, not only for the foundation work, but also for the first few lessons, where the proportion of irregular relation between cognate words is the greatest. He should work exclusively with the romanization until he is sure of his foundation and until he has acquired the habit of suspicion against analogies. If he starts with characters, his own dialect will perpetually stand in the way to prevent direct access to the Cantonese dialect.

The matter of learning what words to use is easy. The 24 lessons cover practically all the features that the speaker of a different dialect needs to know in order to speak Cantonese naturally. From then on, it is a matter of further practice in conversation and of learning the pronunciation of all the important characters. For the Chinese student, the more advanced he

gets the fewer differences he will find between Cantonese and his own dialect, while the American student will still have before him all the work of acquiring the learned words and the literary style. For the Chinese student, the completion of this course will be his graduation. For the American student, it will be his commencement. But well begun is half done.

## PART TWO: THE LESSONS

### LESSON A FOUNDATION WORK

The student has gained some knowledge *about* the Chinese language from reading the preceding chapters. Now he begins the business of acquiring a knowledge *of* the Chinese language. The present long lesson is the foundation work discussed in Chapter V, which should take from two to four weeks, depending upon the time available each day. For the less mature students, it will actually make the going easier if they start with Lessons A and 1 at the same time. In that case, the students should listen to the text as read by the teacher and do the written exercises, but postpone active pronunciation themselves until after Lesson A has been thoroughly mastered.

All the exercises in pronouncing, memorizing, and writing for dictation should be done. They should be repeated until nearly perfect.

The dictation exercises are to be done under a teacher with phonetic training or with phonograph records. If the book is used with a Cantonese-speaking guide or informant, the dictation exercises will have to be replaced by dictation from words (see Character Text for this lesson), as it is not a natural thing for the speaker of a language to utter sounds in isolation. Indeed, these are almost as hard for him to make accurately as for any foreigner.

N.B. In taking up the material of this lesson, be sure to listen to the teacher or the phonograph record a number of times before attempting to reproduce anything yourself. Listen especially for the contrasting pairs of sounds and keep practising until what is different for the Chinese is also different for you.

### I. SOUNDS AND TONES

#### 1. Upper-tone Initials. — (*Memorize!*) See Table 1, p. 20.

po (ripple) <sup>1</sup>	pho AN (trees)	mho 'touch'	fo (department)
to 'many'	tho 'drag'	nho (to fawn)	lho (prattle)
{tzo <sup>2</sup> —	{tso 'rub'	{so (incite)	
{co —	{cho (at first)	{sho 'comb'	io —
ko 'song'	kho —	(ngh)o <sup>3</sup> —	xo 'ha!'
kwo (lance)	khwo —		uo 'pot'



2. Lower-tone Initials. — (*Memorize!*) See Table 2, p. 20.

bsh	bho	(dame)	mo	'grind'	vo	—
dsh (daz)	dho	(carry)	no	'handle'	lo	surname
dzoh (seat)	dzoh					
joh (help)	jho	(hoe)			z(h)o	'foolish' yo —
goh	gho	—	ngo	(Russian)	ho	'river'
gwoh	ghwo	—				wo (harmony)

## 3. Vowels. — See Table 3, pp. 21–22.

Spelling	Sound	Example
a-	[ɤ]	sam <sup>o</sup> 'heart, mind'
e-	[e]	sek (rest)
o-	{[o]	kok 'chrysanthemum'
	{[o]	löt 'law'
a, aa-	[a:]	saam 'three'
e, ea-	[ɛ:]	sek 'tin'
o, oa-	[ɔ:]	koak 'each'
eu	[œ:]	keuk 'foot'
i	[i:]	shi <sup>o</sup> 'poetry'
u	{[u:]	fu (man)
	{[y:]	cü 'pig'

4. Finals. — (*Memorize!*) See Table 4, p. 23.

Long	Short	L	S	L	L	L	S	L
a		e		eu	i	o		u (cü)
ai	ai		ei			oai	oi	ui
au	au				-iu		ou	
am	am				im			
an	an				in	oan	on	un (cün)
ang	ang	eang	eng	eung		oang	ong	
ap	ap				ip			
at	at				it	oat	ot	ut (cüt)
ak	ak	eak	ek	euk		oak	ok	

<sup>1</sup> Words with meanings in parentheses are bound or used only in the literary style.

<sup>2</sup> We are naming these initials by words in the Even Tones (that is, 53: for high initials and 21: for low initials). The unaspirated low initials (*b*, *d*, *dz/j*, and *gw*), however, are pronounced in the Going Tone (22:). These initials never occur in the Lower Even Tone (21:).

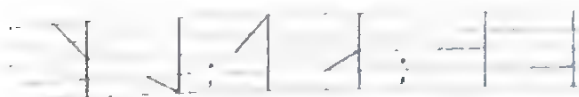
<sup>3</sup> See pp. 20–21.

5. Tones. —

(a) Fundamental Tones.



53:      35:      33:      21:      23:      22:  
pin      pinx      pinn      min      minx      munn



53:      21:      35:      23:      33:      22:  
pin      min      pinx      minx      pinn      minn

(b) "The Nine Tones." See Table 5, p. 24.



53:      35:      33:      33:      5:      21:      23:      22:      2:      22:  
pin      pinx      pinn      pit      pit<sup>o</sup>      min      minx      minn      mit      mit

II. EXERCISES IN CONTRASTS, ETC.

6. Aspiration. —

(a)

pin: phin	pin <sup>o</sup> koh 'who?'	phinsam 'biased'
poo: phoo	poowuh 'protect'	phoothong <sup>o</sup> 'common'
pinn: phinn	pinn'iam <sup>o</sup> 'changed tone'	iat-phinn 'a slice'
pat: phat	patkwoh 'only'	iat-phat 'a bolt' (of cloth)
paak: phaak	iat-paak 'one hundred'	phaak shao 'clap the hands'
beaq: bheang	beaq 'sickness'	bheangti <sup>o</sup> 'cheaper'

poopuy 'treasure'  
Pakbheng 'Peiping'  
pekkek-phaaw 'trench mortar'  
phaay peng 'despatch soldiers'  
bhoangpin 'off to one side'  
bhengphunn 'judge critically'

(b)

taam: thaam	taam yex 'carry things'	thaamsam 'covetous'
tae: thae	taekhoaq 'resist'	xoothae 'good-looking'

## (b)

toq: thoq	toq shöe 'cold water'	thoq-mu-thoq? 'does it hurt?'
tok: thok	Keitok 'Christ'	thok dhau 'bald head'
taap: thaap	tiap zün 'take a boat'	poothaap 'pagoda'
deq: dheng	deqkah 'fixed price'	dheng che 'stop the car'
	tou° tak 'will also do'	
	taxtheq 'inquire'	
	dinndhoai 'broadcasting station'	
	theang-mu-too 'cannot hear'	
	thaay daay 'too large'	
	thitdhiu* 'iron rod'	

## (c)

tzeung: tseung	tzeungloai 'in the future'	shaotseung 'pistol'
tzeag: tseag	tzeag 'a well'	tseag 'request, invite'
tzoay: tsoay	tzoaykinn 'good-bye!'	tsoay 'vegetable'
tzak: chak	yüntzak 'principle'	chakleung 'survey'
cit: chit	Citkoang 'Chekiang'	chitlaap 'establish'
dzoh: dsox	dzohway* 'a seat'	dsox nhi°shüh 'sit here'
	canceq 'really and truly'	
	jekdseng 'simply'	
	cih jhi 'at the latest'	
	chöttzou 'to let' (rent)	
	chixcong 'from beginning to end'	
	tseag dsox 'please sit down'	

## (d)

kam: kham	kamyat 'today'	kham shae 'stand use, durable'
kamx: khamx	kamxyeuq* 'like this'	khamx-jüh 'cover up'
koaq: khoaq	koaqlOak-saann 'parachute'	khoaqcinn 'fight a war of resistance'
kok: khok	kokfa° 'chrysanthemum'	uaankhok 'bent, crooked'
koak: khoak	koak-yan 'each person'	khoakzat 'verified'
giw*: ghiu	zeuggiw* 'go into a sedan-chair'	zeugghiu 'go up a bridge'
	kwuxkwaay 'queer'	
	kwaankhah 'customs barrier'	
	kwanghün 'military authority'	
	khengkay* 'to chat'	
	khwaiköe 'rule, custom'	
	ghöe xoo ghong 'he is very poor'	

7. Vowel Length. —

(a)		
kaai <sup>o</sup> : kai <sup>o</sup>	haang kaai <sup>o</sup> 'take a walk'	kai <sup>o</sup> thoang 'chicken soup'
xaao: xao	xaaoshih* 'examination'	xaoshih* 'oral examination'
saam: sam <sup>o</sup>	saam 'three'	sam <sup>o</sup> 'heart, mind'
vaann: fanx	zek vaann 'eat rice'	zek fanx 'eat rice-flour noodles'
maang: mang	maangngaannx 'blind'	lünmang 'form an alliance'
kaap: kap	kaap-maai 'clip together'	seqkap 'quick-tempered'
paat: tsat	paatkoh 'eight'	tsatkoh 'seven'
xaak <sup>o</sup> : xak	xaak <sup>o</sup> paannx 'blackboard'	xakpaannx 'stereotyped'

(b)		
tzeang: tzens	xoo tzeang 'very shrewd'	tzengzan 'spirit, morale'
theang: then	theangkinn 'hear'	thengyat 'tomorrow'
deak*: dek	chöi deak* 'play the (Chinese) oboe'	dekyan 'the enemy'
zeak: zek	zeakyau 'petroleum'	zek yau 'eat oil'

(c)		
xoai: xöi	xoai mun 'open the door'	xongxöi 'empty and void'
doay: döy	zidoay 'times, age'	kwandöy* 'troops'
xoann: lön	Pakmengxoann 'Birmingham'	Löntön <sup>o</sup> 'London'
xoat: löt*	keagxoat 'thirsty'	fonglöt* 'chestnuts'
loak: lok	loakyip 'falling leaves'	lok yip 'green leaves'

8. Difficult Sounds. —

(a) [ŋ-]  
ngaakngoay\* 'exceptional'  
mu oay 'don't want'  
ngoayngaanx 'displeasing to the eye'  
aam'aam 'exactly, just'

(b) [ᵐ], [ᵑ], mu, ngu  
muhay 'is not'  
Ngu Sinshaang 'Mr. Wu'  
zapngux 'fifteen'  
tsohnguh 'error'

(c) [œ:] eu, eung, euk  
bheixeu 'leather shoes (boots)'  
Seungyeung 'Hsiangyang'  
tzeugsheug 'prize, award'  
ieukleuk 'approximately'

xeutau 'trumpet'  
sheungleung 'hold counsel'  
seugdzeug 'imagine'  
gheung-yeuk 'strong or weak'



# LESSON A

(d) [ɔ] ɔi, ɔn, ɔt  
 shōelɔi 'naval mines'  
 chōnsōnx 'spring bamboo-shoots'  
 chōt lōt\* 'produce chestnuts'

chōixōi 'recommend'  
 lōnnjōnn 'troublesome'  
 tzehtzōt 'the cricket'

(e) [y:] ü, ün, üt  
 cūh shū 'write books'  
 cūn zūn 'special boat'  
 xūnnkūn 'urge contributions'  
 sūtyüt 'snow and moon'

chühchüh 'everywhere'  
 yündsün 'completely'  
 züncünx 'revolve'  
 khütdzüit 'determinedly'

## 9. Exercise in Tones. —

(a) All tones.

Ev	Ri	Go	En	En	Ev	Ri	Go	En
pa	pax	pah			ma	max	mah	
she	shex	sheh			ze	zex	zeh	
shi	shix	shih			zi	zix	zih	
tho	thox	thoh			dho	dhox	doh	
cū	cūx	cūh			jhū	jhūx	jūh	
kaai	kaae	kaay			haai	haae	haay	
kiu	kio	kiw			ghiu	ghio	giw	
tzoai	tzoae	tzoay			dhoai	dhoae	doay	
fui	fue	fuy			mui	mue	muy	
taam	taamx	taamm	taap		dhaam	dhaamx	daamm	daap
theang	teag	teaq	theak		leang	leag	deaq	deak
seung	seug	seuq	seuk		yeung	yeug	yeuq	yeuk
pin	pinx	pinn	pit	pit°	min	minx	minn	mit
uoang	uoag	khwoaq	kwoak		woang	woag	woaq	woak
iün	iünx	iünn	iüt		yün	yünx	yünn	yüt
iau	iao	iaw			yau	yao	yaw	
kei	kee	key			ghei	ghee	gey	
shōi	shōe	shōy			zōi	yōe	zōy	
tou	too	tow			dhōu	dhoo	dow	
fan	fanx	fann		fat	van	vanx	vann	vat
peng	peg	peq	pekk <sup>1</sup>	pek	meng	meg	meq	mek

<sup>1</sup> An Entering Tone with a short vowel is normally high. The few exceptional cases like *pekk* 'wall', *chekk* 'red', which have the middle pitch are spelt with a double consonant.

tzön cong	tzönx cog	tzönn coq	tzöt cok	lön jhong	lönx jhog	lön joq	löt jok
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(b) Upper and Lower Tones.

thoang: dhoang tsin: dsin	zek thoang 'eat soup' iat-tsin 'one thousand'	zek dhoang 'eat sugar' iat-dsin 'one mace'
tsix: dsix fux: vux tünx: dhünx sheug: zeug	yütsix 'like this' sanfux 'fatigued' ceg-tünx 'shorten' sheug shaan 'admire the mountain'	xoodsix 'as if' sanvux 'bride' ceg-dhünx 'break in two' zeug shaan 'go up the mountain'
taay: daay kaw: gaw kinn: ginn köy: göy	taay shü 'bring book' kaw lhoh 'that's enough' iat kinn 'once seen' iat-köy 'a sentence'	daay shü 'large book' gaw lhoh 'that's old' iat-ginn 'one article' xeygöy 'tools'
paak: baak seak: zeak ieuk: yeuk oak: ngoak	paak-fa 'all (hundred) flowers' seakxey 'tin implements' teq ieuk 'make agreement' oakdzow 'hard to do'	baak fa 'white flowers' zeakxey 'stone implements' zek yeuk 'take medicine' iamngoak 'music'
iat: yat cek: jek chöt: zöt tzok: dzok	zapiat 'eleven' cek pow 'weave cloth' chöt kaai° 'go out' ci tzok 'know contentment'	zap-yat 'ten days' jekdseng 'simply' ngayzöt 'art' kaydzok 'continue'

(c) Upper Even Changed Tone.

sam: sam°	congsam 'loyal'	timxsam° 'refreshment'
pou: pou°	pou jha 'boil tea' <sup>1</sup>	jhapou° 'tea kettle'
ce: ce°	ce-jüh 'screen off'	yüxce° 'umbrella'
tang: tang°	tanglong 'lantern'	tang°caaw 'lamp shade'
shaam: shaam°	shaamdzaw 'sleeve'	iat-ginn shaam° 'a shirt'
in: in°	chöt in 'to emit smoke'	in°tzae 'cigarette'
xeung: xeung°	xoo xeung 'how fragrant'	tengxeung° 'lilac'
pui: pui°	iat-pui 'a cupful'	iat-ceak pui° 'a cup'
to: to°	kamm to 'so much'	ti°kammto° 'a little'
taan: taan°	kaanxtaan 'simple'	maai taan° 'make out the check'

<sup>1</sup> Euphemism for 'brewing medicine.'

## (d) Permutations of Tones for Two Syllables.

	shaan 'moun- tain'	tzao 'wine'	shinn 'fan'	thit 'iron'	cok 'bamboo'	yan 'man'	max 'horse'	züh 'tree'	zeak 'stone'
to 'many, much'	to shaan	to tzao	to shinn	to thit	to cok	to yan	to max	to züh	to zeak
xoo 'good'	xoo shaan	xoo tzao	xoo shinn	xoo thit	xoo cok	xoo yan	xoo max	xoo züh	xoo zeak
oay 'love'	oay shaan	oay tzao	oay shinn	oay thit	oay cok	oay yan	oay max	oay züh	oay zeak
shüt 'talk of'	shüt shaan	shüt tzao	shüt shinn	shüt thit	shüt cok	shüt yan	shüt max	shüt züh	shüt zeak
shek 'know'	shek shaan	shek tzao	shek shinn	shek thit	shek cok	shek yan	shek max	shek züh	shek zeak
woang 'yellow'	woang shaan	woang tzao	woang shinn	woang thit	woang cok	woang yan	woang max	woang züh	woang zeak
maae 'buy'	maae shaan	maae tzao	maae shinn	maae thit	maae cok	maae yan	maae max	maae züh	maae zeak
maay 'sell'	maay shaan	maay tzao	maay shinn	maay thit	maay cok	maay yan	maay max	maay züh	maay zeak
baak 'white'	baak shaan	baak tzao	baak shinn	baak thit	baak cok	baak yan	baak max	baak züh	baak zeak

(e) Further Practice in Permutation of Tones.

a a	sinshaang 'teacher' iengkoai 'ought' shengiam 'sound' thinkwoang 'dawn'	ax a	foxche 'train' sae shan 'take a bath' thae shü 'read books' xoo thin 'fine day'
a ax	tosio 'more or less' siseug 'thought' saampaanx 'sampan' fongshöe 'geomancy'	ax ax	timxkaae 'why?' tzox shao 'left hand' foxshöe 'kerosene' kee xoo 'pretty good'
a ah	canceq 'truly' citow 'know' theangkinn 'hear' shaang'ih 'trade'	ax ah	thaekinn 'see' tax ceuq 'fight a war' xaeshüh 'right there' kwuxkwaay 'queer'
a aap	saamkoak 'triangle' shü xüt 'give blood trans- fusion' camceuk 'deliberate' Congkwoak 'China'	ax aap	keagxoat 'thirsty' tax thit 'beat iron' punxkwoak 'this country' tseugkip 'plunder'
a ap	tsantsek 'relatives' cishek 'knowledge' fukhap 'breathing' iausek 'to rest'	ax ap	tzocek 'organize' timx tak 'how can?' kanxkap 'urgent' tzix-shek 'purple'
a ha	thindhoang 'paradise' feizeung 'extraordinarily' faanlai 'come back' Saiyan 'an Occidental'	ax ha	kaamxdseng 'feeling' thooyan 'a native' iamx jha 'drink tea' shöelöi '(naval) mines'
a hax	kahax 'now' kammaanx 'tonight' fuvux 'husband and wife' Ieng-Mee 'Anglo-American'	ax hax	shoxyix 'therefore' xoodsix 'as if' taxlee 'look after' tag nee 'wait for you'
a hah	xengday 'brothers' koandzeaq 'clean' san-gaw 'new or old' chelow 'auto road'	ax hah	tax-laann 'smash' tzoxyaw 'approximately' kee daay 'how big?' cegbinn 'make ready'
a hap	fohoak 'science' cüyok 'pork' iamngoak 'music' ivok 'clothes'	ax hap	tsoo-mok 'grass and trees' taxlip 'hunt' fuxhoak 'hard study' foxyeuk 'gunpowder'



ah a	kaq kou 'still higher' kamm to 'so much' tzöy sin 'first of all' thaay kwoang 'too bright'	aap a	faat tin 'become crazy' keukcaang 'heel' paatsin 'eight immortals' kaak-xoai 'separated'
ah ax	cihshio 'at least' toq shöe 'cold water' phah see 'fear death' ceqtoag 'political party'	aap ax	xaak-see 'frightened to death' sütchoag 'icehouse' faattzix 'method' oaktae 'distressed'
ah sh	tzoaykinn 'good-bye' shaykaay 'world' kway seq 'your name?' foaq kah 'holiday'	aap ah	paakseq 'common people' khüttünn 'decide' keukiann 'footprint' kwoaktzay 'international'
ah aap	faythit 'scrap iron' paaythoak 'entrust' sey-ceak 'four' kwayxaak 'honored guest'	aap aap	taattaat 'everywhere' paat-cit '20 % off' thit-xüt 'iron and blood' aap-keuk 'duck's feet'
ah ap	Seyiap 'region in Kwangtung' kamm shap 'so wet' tsihkek 'stimulate' tsih fok 'bless'	aap ap	tzoak-iap 'make the Chinese bow' paaktzok 'centipede' keuktzek 'footstep' thüt-lhat 'escape'
ah ha	keyyin 'now that...' cih jhi 'at the latest' punn-nin 'half a year' kaawyün 'teacher'	aap ha	taap zün 'take a boat' thütlei 'get away from' tzeuk-mou 'feather' faat dsoai 'make much money'
ah hax	thiwmoo 'dance' ceqngux 'noon' kamm laag 'so cold'  kwaay ngox 'blame me'	aap hax	faat laag 'feel cold' keukngaanx 'ankle' Kwoakyux 'National Language' tzeuknio 'birds'
ah hah	kinn minn 'meet' thaaymiw 'great temple' seuqmaaw 'physiognomy' siwwah 'joke'	aap hah	faat moq 'to dream' tit-laann 'fall and break' shütwah 'speech' oakdzow 'hard to do'
ah hap	seyzap 'forty' kaydzok 'continue' faayloak 'happy' thaaygek 'Great Absolute'	aap hap	chitlaap 'establish' tzipdzok 'continue' khitlek 'do one's best' paatyüt 'August'

ap a	chokshaang 'beast' cokkou 'bamboo pole' fokiam 'gospel' kokfa 'chrysanthemum'	ha a	bhengkwan 'average' jhōixoi 'leave out' lausam 'careful' minfa 'cotton'
ap ax	shekshōe 'color' sakxao 'gag' okkhee 'home' cokcix 'bamboo paper'	ha ax	dsongtsix 'from now on' mushae 'don't need (to)' ngancix 'paper money' jhoangpaanx 'sleeping board'
ap ah	chōt shay 'enter the world' patkwuh 'not heeding' cek pow 'weave cloth' iekchüh 'benefit'	ha ah	ghünpeq 'authority'  maaiiünn 'to blame' yünshöy 'commander-in-chief' munlhah 'crack in a door'
ap aap	iattsit 'one and all' patkoak 'unconsciously' kwattzit 'joint (of bones)' tekkhoak 'authentic'	ha aap	lau xüt 'bleed' yanxaak 'guest' manfaat 'grammar' dseungkeuk 'foot of the wall'
ap ap	tzekxak 'at once' cok fok 'wish well' tzektzöt 'cricket' pattzek 'handwriting'	ha ap	mutak 'won't do' bhāaikwat 'ribs (of meat)' ngaanshek 'color' jha-chōt 'detect'
ap ha	chōtlai 'come out' tze kyü 'take for example' tak'haan 'have leisure' satdhau 'knee'	ha ha	gheiyü 'the remainder' zizi 'from time to time' Dhoangyan 'a Chinese' dsengyang 'circumstances'
ap hax	sekvux 'daughter-in-law' shatlae 'impolite' shokmae 'Indian corn' Pak Mee 'North America'	ha hax	muwue 'don't know how' bhangyao 'friend' maangngaax 'blind' haang lae 'perform ceremonies'
ap hah	iat-low 'all the way' shek dzih 'know charac- ters' shatmoaq 'disappointed' chōtyamm 'to let'	ha hah	yinhaw 'then only' dsongzüh 'pine tree'  muhay 'is not' dsinbinn 'front'
ap hap	kwatyok 'bone and flesh' fatleuk 'neglect' patghap 'not equal to' chōtlek 'exert oneself'	ha hap	mengbaak 'comprehend' ngaayok 'beef' leung yeuk 'cooling medicine' ghanlek 'diligent'

hax a yixkeng 'already' maxche 'horse-carriage' maae shu 'buy books' yeug fa 'grow flowers'	hah a dzaw ci 'then know' daäysheang 'aloud' yühsin 'beforehand' buy-koan 'dry before the fire'
hax ax ngaa-sec 'bite to death' dheangtzae 'small boat' yixtox 'ear' yüxshöe 'rain water'	hah ax dzihtinx 'dictionary' hay kamx 'is like this' hahshao 'begin the job' laann-cox 'broken'
hax ah laepaay 'week' maxxey 'circus' dhoo thoq 'colic' mootsoh 'that's right'	hah ah zihkoann 'affair' dzihiünn 'contrite' beykow 'defendant' beaqceq 'disease'
hax aap Meekwoak 'the United States' maaxaak 'customer' nga anxkoak 'corner of the eye' maxkaap 'horseshoe'	hah aap vaann faat 'violate the law'  daay süt 'great snow' yih-paak 'two hundred'  zinn'oak 'good and evil'
hax ap munx'ok 'a houseful' yaotak 'virtuous' maae pat 'buy a pen' leug tek 'two drops'	hah ap dzowtak 'will do' leysek 'interest' wannkat 'interrupt' yeqshek 'acquainted with'
hax ha yaozi 'sometimes' dsox dhoang 'sit in court' yixwai 'take for' zeuglai 'come up'	hah ha yeqwai 'regard as' hawloai 'afterwards' gawzi 'formerly' dowzün 'a passage boat'
hax hax muemue 'frequently' yaomoo 'have or not' maae yex 'buy things' minxgheug 'forced'	hah hax hahngux 'afternoon' liwlee 'look after' joq yao 'still have' dowlee 'reason'
hax hah zeug jann 'go to battle' leug-yeuq 'two kinds' yao zih 'busy' meelay 'beautiful'	hah hah dzawhay 'is namely' dayyih 'another' mannhaw 'give regards to' hawbinn 'the rear'
hax hap zeug hoak 'go to school' loozat 'honest' munxyüt 'become one month old' maxlek 'horsepower'	hah hap daaymak 'barley' daammboak 'dull, flat' dzöydzap 'gather'  zühyip 'tree leaves'

- hap a yit'sam 'enthusiastic'  
zapfan '100 %, very'  
ngaakfong 'headwind'  
lit-xoai 'crack open'
- hap ax zokshao 'experienced hand'  
mokpaanx 'wooden board'  
zitpunx 'fail in business'  
zapkee 'between ten and twenty'
- hap ah Vatkaaw 'Buddhism'  
baaktsoay 'cabbage'  
dzaapfoh 'sundry goods'  
naap shöy 'pay duty'
- hap aap laksoak 'extort'  
moktzoak 'carpentry'  
laapsaap 'réfuse'  
zappaat 'eighteen'
- hap ap moktek 'purpose'  
loak pat 'begin writing'  
laapcok 'candle'  
bat-chöt 'pull out'
- hap ha loaklai 'come down'  
bityan 'another man'  
loakdho 'camel'  
hapdhong 'contract'
- hap hax yapngaanx 'enter the eyes'  
zapngux 'fifteen'  
loak yüx 'to rain'  
hiplee 'assistant manager'
- hap hah loakdeaq 'pay deposit'  
zatdzoay 'real, solid'  
zapdzih 'a cross'  
mokliw 'lumber'
- hap hap hoaklek 'learning ability'  
yatyat 'everyday'  
mitdzüt 'exterminate'  
yüt'zek 'lunar eclipse'



### III. EXERCISES IN DICTATION

The native speaker or informant will pronounce actual words (i.e. the characters on pp. 7-8 of the Character Text), but the student will take down only the initial, only the final, or only the tone, as the case may be. For example, when the informant pronounces the word *kwan*, the student need only to write down the initial *kw* if it is under Exercise 10, the final *an* if it is under Exercise 11, or the tone ˩ or 53: if it is under Exercise 12. Only as he gains greater proficiency should he try to write down the complete syllable.

#### 10. Initials for Dictation. —

##### (a) Upper-tone Initials

1. ph	f	mh	(ngh)	2. kw	t	kh	u-
3. p	th	k	x	4. khw	s, sh	p	nh
5. ts, ch	f	tz, c	ph	6. i-	kw	mh	k
7. t	kh	th	nh	8. s, sh	ph	tz, c	kw
9. ts, ch	k	lh	khw	10. p	x	t	kh
11. lh	(ngh)	i-	tz, c	12. u-	kw	ts, ch	th

##### (b) Lower-tone Initials

1. gw	h	n	bh	2. d	ghw	l	dh
3. ds, jh	g	w	gh	4. dz, j	n	ghw	y
5. gw	bh	d	z	6. m	ds, jh	gw	dz, j
7. g	d	v	dh	8. ng	b	y	gh
9. w	z	bh	ng	10. h	g	ds, jh	l
11. dh	b	ghw	m	12. dz, j	b	gh	v

##### (c) Mixed

1. bh	n	ts, ch	mh	2. l	ds, jh	i-	b
3. f	th	kw	(ngh)	4. h	g	w	ghw
5. p	ts, ch	ph	f	6. t	dh	tz, c	x
7. bh	k	m	ng	8. p	ghw	t	d
9. ds, jh	gh	x	i-	10. kw	ph	m	v
11. th	u-	k	h	12. dh	tz, c	g	dz, j
13. w	mh	d	gw	14. z	ng	ts, ch	(ngh)
15. b	gw	dz, j	gh	16. l	s, sh	ghw	kh
17. p	khw	ds, jh	nh	18. lh	t	v	b
19. u-	bh	kw	tz, c	20. th	g	z	khw
21. s, sh	n	gh	lh	22. k	dz, j	y	d
23. kh	ph	nh	gw	24. dh	y	kh	khw

11. Finals for Dictation. —

1. euk	ek	ön	eak	14. an	oat	ap	am
2. at	eung	u	oai	15. aan	oang	ut	ai
3. aat	aam	un	e	16. eak	aat	üt	u
4. ak	üt	an	in	17. a	ak	aai	ü
5. ui	o	i	oat	18. aap	eang	ön	oai
6. oan	ou	eng	a	19. oak	o	eng	öt
7. ap	im	aaü	öt	20. ong	öi	ok	ip
8. ak	am	ang	ei	21. ek	u	e	ui
9. ong	aai	aan	aak	22. ou	aaü	ei	-iu
10. -iu	öi	ü	oang	23. it	au	euk	eung
11. aang	it	ok	aap	24. un	in	oan	im
12. ut	ün	au	ip	25. ang	aak	aang	ün
13. eang	ai	at	aam				

12. Tones for Dictation. — Do these exercises (see Character Text) twice, once by using tone signs, as given in the diagrams in §5, p. 69, and again using the numbers "53:," "35:," "33:," etc.

## LESSON I

## YOU, I, AND HE 'FOUR MEN'

1. Who is it?
2. I, it is I.
1. Who are you?
2. I am Woang Yih. And you? Who are *you*?
1. Oh me? I am Teng Iat. Er . . . what is Ceung Saam°?
2. Ceung Saam° is a man.
1. What is Lee Sey?
2. Lee Sey is also a man, he is a man, too. Ceung Saam° and Lee Sey, they are two men.
1. I am a (*or one*) man, you are also a man, Ceung Saam° is a man, too. You and he, you are two men. Ceung Saam° is a man, Lee Sey is a man. Ceung Saam° and Lee Sey, they are two men. You and I and Ceung Saam°, we are three men. You and Ceung Saam° are two. Lee Sey and I are two. Two men and two men are how many men?
2. One, two, three, four — 1, 2, 3, 4 — four! Two men and two men are four men, aren't they?
1. Yes, two and two are four.
2. You and Ceung Saam° are two men. Ceung Saam° and Lee Sey are also two men. Two and two are four. Therefore you and Ceung Saam° and Lee Sey, you are four men, aren't you?
1. No, no, we are not four men! Say, Ceung Saam°! Lee Sey! Are you two and I, are we four men?
- 3 & 4. No, we are three men, of course.
1. 1, 2, 3 — yuh, that's right, we are three men. Woang Yih, we are not four men, we are only three men.

## NOTES

1. *Day-*, prefix for ordinal numbers. *Dayiat*, *dayyih*, *daysaam*, *daysey*, . . . 'first, second, third, fourth, . . .' *Dayiat-foh* 'first lesson.' (See also Note 4e.)

2. *Nee ngox ghoe* 'you, I, and he.' There is no definite order in mentioning the personal pronouns. Note, too, that in mentioning a number of coordinate items in succession, it is not necessary to insert conjunctions, such as *dhong*, or pauses between the items.

DAYIAT<sup>1</sup> FOHNEE<sup>2</sup> NGOX GHOE<sup>3</sup> 'SEYKOH<sup>4</sup> YAN<sup>5</sup>':

1. Pin<sup>o</sup>koh?<sup>6</sup>
2. Ngox, hay<sup>7</sup> ngox.
1. Nee hay pin<sup>o</sup>koh?<sup>8</sup>
2. Ngox hay Woang Yih. Nee nhe<sup>9</sup>? Nee hay pin<sup>o</sup>koh nhe<sup>9</sup>?
1. Ngox ah,<sup>10</sup> ngox hay Teng Iat. Ah,— Ceung Saam<sup>o</sup> hay mhi<sup>o</sup>yex?
2. Ceung Saam<sup>o</sup> hay yan.<sup>11</sup>
1. Lee Sey hay mhi<sup>o</sup>yex?
2. Lee Sey tou<sup>o</sup> hay<sup>12</sup> yan, ghoe tou<sup>o</sup> hay iatkoh yan.<sup>13</sup> Ceung Saam<sup>o</sup> dhong<sup>14</sup> Lee Sey, ghoe<sup>15</sup> hay leugkoh yan.
1. Ngox hay iatkoh yan, nee tou<sup>o</sup> hay iatkoh yan, Ceung Saam<sup>o</sup> tou<sup>o</sup> hay iatkoh yan. Nee dhong ghoe, needey hay leugkoh yan. Ceung Saam<sup>o</sup> hay iatkoh yan, Lee Sey hay iatkoh yan. Ceung Saam<sup>o</sup> Lee Sey, ghoe<sup>15</sup> hay leugkoh yan. Ngox, dhong nee, dhong Ceung Saam<sup>o</sup>, ngox<sup>16</sup> hay leugkoh yan. Nee dhong Ceung Saam<sup>o</sup> hay leugkoh.<sup>16</sup> Ngox dhong Lee Sey hay leugkoh. Leugkoh yan dhong leugkoh yan hay keekoh<sup>17</sup> yan nhe<sup>9</sup>?
2. Iatkoh, leugkoh, saamkoh, seykoh — iat, yih,<sup>18</sup> saam, sey — seykoh! Leugkoh yan dhong leugkoh yan hay seykoh yan, haymuhay?<sup>19</sup>
1. Hay lhah,<sup>20</sup> leugkoh leugkoh seykoh.<sup>21</sup>
2. Nee dhong Ceung Saam<sup>o</sup> hay leugkoh yan. Ceung Saam<sup>o</sup> Lee Sey tou<sup>o</sup> hay leugkoh yan. Leugkoh dhong leugkoh hay seykoh. Shoxyix nee dhong Ceung Saam<sup>o</sup> dhong Lee Sey, needey hay seykoh yan, haymuhay?
1. Muhay,<sup>22</sup> muhay, muhay seykoh yan! Eh, Ceung Saam<sup>o</sup>! Lee Sey! needey leugkoh dhong ngox, ngox<sup>23</sup> haymuhay<sup>23</sup> seykoh yan ah?<sup>24</sup>
- 3 & 4. Muhay poh,<sup>25</sup> ngox<sup>25</sup> hay saamkoh yan poh.
1. Iat, yih, saam — eh,<sup>26</sup> hay lhah, ngox<sup>26</sup> hay saamkoh yan. Woang Yih, ngox<sup>26</sup> haymuhay<sup>26</sup> seykoh yan, ngox<sup>26</sup> hay saamkoh yan ce<sup>o</sup>.<sup>27</sup>

<sup>1</sup> Superscripts refer to the numbers of the Notes.

3. *Ghoe* is the general third-person pronoun 'he, him, she, her, it (usually as object, not subject).'

4. Most nouns cannot be placed immediately after a numeral, the demonstratives *nhi*<sup>o</sup>— 'this,' and *kox*— 'that,' or the interrogative *pin*<sup>o</sup>— 'which?' A relatively small number of nouns only can be so placed. We shall call the former 'ordinary nouns' and the latter 'auxiliary nouns' (abbrev. AN). To place a numeral or *nhi*<sup>o</sup>—, *kox*—, *pin*<sup>o</sup>— before an ordinary noun, an AN must be inserted, as *saamkoh yan* 'three-piece man, — three men.' There are five classes of AN, that is, nouns which can come immediately after numerals, *nhi*<sup>o</sup>—, *kox*—, or *pin*<sup>o</sup>—.



(a) AN proper, also called 'numeral adjuncts,' 'classifiers.' Every ordinary noun has its own AN, which should be learned in connection with it. There is no corresponding feature in English except such instances as 'two head of cattle.' In most cases the AN will be omitted in translation, thus *seykoh yan* 'four-piece man, — four men'; *leug-ginn yex* 'two-item thing, — two things.' *Koh* is the most general AN for individual things or persons. (Because of its frequency, *koh* is written with a preceding numeral or demonstrative as one word; other AN's are hyphenated.)

(b) Measure words, like 'pair, dozen, hundred, foot, hour, pound,' etc., as *iat-toy faaytzix* 'a pair of chopsticks.'

(c) Temporary measure words. These are ordinary nouns which can occasionally serve as measure words, and be used as AN. For example, *unx* 'bowl' is an ordinary noun, with its own AN *ceak* in *iat-ceak unx* 'a bowl.' But in *leug-unx vaann* 'two bowls of rice,' though *unx* is not a standard unit like 'peck' or 'bushel,' it is temporarily used as a measure.

(d) AN for verbs, that is, objects of verbs which, together with a preceding demonstrative or numeral, express the number of times an action is performed, as *faan iat-kaaw* 'sleep a nap, — have a nap'; *roy iat-thoag* 'go a trip, — go there once'; *dzow leug-wan* 'do two times, — do twice.'

(e) Quasi-AN, consisting of a small number of nouns which can follow numerals, etc., directly but are not associated with ordinary nouns and are not themselves regular units of measure, as *iat-foh* 'one lesson,' *leug-foh* 'two lessons'; *sey-kway* 'four seasons.'

A numeral, a demonstrative, or an interrogative, plus an AN forms a substantive compound, which can be used either in conjunction with an ordinary noun, as *iatkoh yan*, or independently, as *leugkoh dhong leugkoh hay seykoh* 'two and two are four.'

5. *Yan* is a general word meaning 'man, woman, person, human being, people.' Note that there is no distinction of number in Chinese nouns.

6. *Pin°*— 'which?' followed by AN. *Pin°koh* 'which?', 'which one?'; specif., 'who?' If both *pin°*— and a numeral occur, the order is *pin°*— + numeral + AN, as *pin°-saam-koh* 'which three?'

7. Note that in *hay ngox* 'it is I,' no subject ('it') is required in the Chinese.

8. *Nee hay pin°koh*, lit. 'you are who?' In determining the word order of a question using an interrogative like 'who, which, when' etc., the rule is: ask as you would be answered. Since the answer to this question is *ngox hay Woang Yih* 'I am Woang Yih,' the same word order is used in the question.

9. *Nhe°*, interrogative particle having the force of 'and . . . ?' 'how about . . . ?' 'then . . . ?' The second *nhe°* here is translated by putting a stress on 'you.'

10. *Ah*, particle before a pause. The *ah* in the next sentence is merely a sound of hesitation, 'er-.'

11. *Yan* by itself is to be translated 'a man.' (See Note 13.)
12. *Tou°* 'also, too, likewise,' often pronounced *to°* with a short, close *o*.
- Tou° hay* 'is also.' Note the position of *tou°* before the verb.
13. *Ialkoh* means 'one' or 'a,' depending on the context, but here there is very little difference in meaning between *yan* by itself and *ialkoh yan*. The latter is merely a fuller way of saying 'a man.'
14. *Dhong* 'and, with, together with.' *Dhong* may be omitted when not required for emphasis or clarity. Cf. Note 2.
15. *-dey*, plural suffix in *ngordey*, *needey*, *ghoedey*, *yandey* 'we, you, they, people.' *Ghoedey* is used only for persons and animals.
16. A numeral plus AN (*leugkoh*) can be used substantively, without being followed by a noun (*yan*).
17. *Kee-*, interrogative numeral 'how many?' Like the numerals, it is normally followed by an AN.
18. Note the two forms for 'two.' *Leug* is used before an AN, while *yih* is used in simple counting, in compound numbers, and in other idiomatic compounds.
19. *Haymuhay*, literally 'is-not-is,' is used like French 'n'est-ce pas' and may be variously translated as 'isn't it so?' 'isn't it?' 'aren't they?' etc.
20. *Hay lhah* (or *hay*) 'that's right,' 'yes.' In translating it as 'yes,' however, remember that *hay lhah* expresses agreement rather than affirmation. Thus, if the preceding sentence is in a negative form, agreement will still be expressed by *hay* or *hay lhah*, whereas in English it will have to be expressed by 'no.' (See p. 41.)
21. Note the omission of *hay*. This is occasionally possible when there is a predicate substantive.
22. *Muhay* as a verb means 'is not' 'are not,' etc., as in the phrase *muhay seykoh yan* 'we are not four men.' When used by itself, it expresses disagreement (opposite of *hay* or *hay lhah*), 'not so,' 'no.' If the preceding sentence is in a negative form, disagreement will still be expressed by *muhay*, although it will have to be translated into English by an emphatic 'yes!' (See Note 20.)
23. *Ngordey haymuhay* . . . 'Are we . . . ?' This is the regular way of asking a yes-or-no question. There is no change in word order as in English; instead, the verb is followed by the same verb in the negative. Thus *hay* 'are' is followed by *muhay* 'are not,' and *ngordey haymuhay* 'we are, are not' corresponds to 'Are we . . . ?' We shall call this the A-not-A form of question. A question in this form is absolutely neutral and implies nothing as to whether the answer is negative or affirmative. (See p. 40.)
24. *Ah*, final interrogative particle, used in starting a new subject or addressing a new speaker (Teng Iat now speaking to Ceung Saam° and Lee Sey for the first time). Cf. *nhe°*, Note 9.
25. *Poh*, often weakened into a short *peuh*, particle having the force of 'of course,' 'I suppose.'

26. *Ēh*, sound of assent, 'uh-huh, yuh.'  
 27. *Ce°*, final particle having the force of 'only,' 'that's all,' 'that's all there is to it.'

## EXERCISES\*

Do all exercises both in writing and orally, as far as both forms apply. Oral answers should be given without looking at the notes.

1. *Comment on the truth of the following statements by making a dialogue in each case.* If true, say *Hay*, *hay ah*, or *hay lhah* and repeat the sentence given, changing the pronouns suitably as one would normally do in a conversation. If false, say *Muhay* and give a correct statement by making the necessary changes.

*Example: —*

*Statement:*

*Comment:*

Ngox hay leugkoh yan.

Muhay, nee hay iatkoh yan *ce°*.

(a) Ngox dhong nee hay leugkoh yan. (b) Nee, ngox, ghoe hay leugkoh yan. (c) Ceung Saam° muhay yan. (d) Lee Sey dhong ghoe, ghoe dey hay leugkoh yan. (e) Lee Sey dhong ghoe dhong ngox, ngox dey hay saamkoh yan. (f) Nee dhong ghoe, nee dey hay seykoh yan. (g) Dayiatkoh yan

\* Before doing the exercises of each lesson, be sure that you have studied the main text according to the general instructions given in Chapter V.

## LESSON 2

## A FLOORFUL OF PAPER

- A. What is this?  
 B. This is a table (*or desk*). A table is a thing.  
 A. And that? What is that?  
 B. That's a door. A door is also a thing.  
 A. What are these?  
 B. These are writing instruments.  
 A. What are those?  
 B. I don't know. Do you know what kind of writing instruments these two are?  
 A. I don't know what kind of writing instruments they are, I think they are pencils.  
 B. No, I think these are writing brushes. Those are pencils. The writing brushes are here. The pencils are not here.  
 A. If they are not here, then where are they?  
 B. The pencils are there.  
 A. Where?

dhong dayyihkoh yan hay saamkoh yan. (h) Ceung Saam<sup>o</sup> Lee Sey hay yan. (i) Ngox hay Ceung Saam<sup>o</sup>, nee hay Lee Sey, shoxiyx ngox, Ceung Saam<sup>o</sup>, nee, Lee Sey, hay seykoh yan. (j) Dayiat-foh, dayyih-foh, day-saam-foh hay sey-foh.

2. Answer the following:

(a) Ghoe hay pin<sup>o</sup>koh? (b) Lee Sey hay mhi<sup>o</sup>yex? (c) Nee, ngox, ghoe hay keekoh yan ah? (d) Dayiat-, dayyih-, dhong daysey-foh hay kee-foh? (e) Leugkoh, leugkoh, haymuhay saamkoh? (f) Dayiatkoh yan dhong daysaamkoh yan hay keekoh yan? (g) Dayiat- dhong dayseykoh yan nhe<sup>o</sup>? (h) Ngox dhong Ceung Saam<sup>o</sup> haymuhay leug-foh? (i) Shoxiyx nee dhong Lee Sey nhe<sup>o</sup>? (j) Nee Ngox Ghoe 'Seykoh Yan' hay pin<sup>o</sup>-iat-foh ah?

3. Translate into Chinese:

(a) What is the first lesson? (b) How about the second lesson? And (don't use *dhong*!) the third? (c) Two and two are four. Therefore two people and two people are four people. (d) Which man is Ceung Saam<sup>o</sup>? And Lee Sey? (e) You two men together with me, one man, are three men. (f) That's right, two and one are three. (g) One and three are four. One, two, three, four — you are four men, not three. (h) Ceung Saam<sup>o</sup>, Lee Sey and he, they are three people, are they not? (i) How many are two and two? (j) And two and three?

## DAYYIH FOH IAT-DEY <sup>1</sup> KEH <sup>2</sup> CIX

- A. Nhi<sup>o</sup>koh <sup>3</sup> hay mhi<sup>o</sup>yex? <sup>4</sup>  
 B. Nhi<sup>o</sup>koh hay iat-ceung <sup>5</sup> dhoai\*. Dhoai\* hay iat-ginn <sup>6</sup> yex.  
 A. Koxkoh <sup>7</sup> nhe<sup>o</sup>, koxkoh hay mhi<sup>o</sup>yex nhe<sup>o</sup>?  
 B. Koxkoh hay iat-dow <sup>8</sup> mun. Mun tou<sup>o</sup> hay iat-ginn yex.  
 A. Nhi<sup>o</sup>ti<sup>o</sup> <sup>9</sup> hay mhi<sup>o</sup>yex?  
 B. Nhi<sup>o</sup>ti<sup>o</sup> hay pat.  
 A. Koxti<sup>o</sup> hay mhi<sup>o</sup>yex?  
 B. Ngox mucitow.<sup>10</sup> Nee cimuci <sup>11</sup> nhi<sup>o</sup>-leug-ci <sup>12</sup> hay mhi<sup>o</sup>yex <sup>13</sup> pat nhe<sup>o</sup>?  
 A. Ngox muci hay mhi<sup>o</sup>yex pat,<sup>14</sup> ngox seug hay yunpat.<sup>15</sup>  
 B. Muhay, ngox seug nhi<sup>o</sup>ti<sup>o</sup> hay moupai.<sup>16</sup> Koxti<sup>o</sup> hay yunpat. Moupai xae <sup>17</sup> nhi<sup>o</sup>shuh.<sup>18</sup> Yunpat muxae nhi<sup>o</sup>shuh.  
 A. Muxae <sup>19</sup> nhi<sup>o</sup>shuh xae pin<sup>o</sup>shuh <sup>20</sup> nhe<sup>o</sup>?  
 B. Yunpat xae koxshuh.  
 A. Pin<sup>o</sup>shuh ah?



- B. There, at Ah Saam<sup>o</sup>'s place.  
 A. Ah Saam<sup>o</sup>! Are the pencils there with you?  
 S. They are right here, I have them.  
 A. How many pencils have you?  
 S. I have one, two, three, four, five, six, seven — I have seven —  
 no, no — 1, 2, 3, 4, 5, 6 — I haven't seven pencils, I have only six. These  
 six are my pencils, these pencils are mine, not yours, nor his.  
 A. Heavens, what a floorful of paper here!  
 B. What kind of paper?  
 A. I don't know. I think it's newspaper.  
 B. How many sheets of newspaper are there?  
 A. There are — one, two, three, four, five, six, seven, eight, nine, ten —  
 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 — there are ten sheets.  
 B. See what news there is in the newspaper.  
 A. Wait a minute. Is there a light here? Has this place a lamp? Just  
 turn on the light and see.  
 B. I know there are two lamps here.  
 A. Where are those two lamps? My goodness! what is this?  
 B. This is a stool.  
 A. Oh, no, it's a chair. Ah, here is the lamp.  
 B. Turn on the light!  
 A. The light is on! Look! Just look at those things! This is not news-  
 paper, this is wrapping paper.  
 B. Look, those are not pencils, nor writing brushes, nor pens, why, those  
 are a few pairs of chopsticks!

## NOTES

1. *Dey* 'the ground, the floor.' *Dey* is normally a noun, with its own specific AN, as in *iat-faay dey* 'a piece of ground.' Here it is itself used like an AN as a temporary measure word: *iat-dey cix* or *iat-dey keh cix* 'a floorful of paper.'

2. *Keh*, qualifying or subordinative particle, 'of, 's,' as *Lee Sey keh san-man\** 'Lee Sey's news, news of Lee Sey.' The form preceding *keh* is subordinated to, i.e., qualifies, the form after *keh*. Cf. Note 47.

3. *Nhi<sup>o</sup>*— 'this, these,' followed by an AN or by a numeral plus AN. *Nhi<sup>o</sup>koh* 'this'; *nhi<sup>o</sup>-saam-koh* 'these three.' Some speakers say *i<sup>o</sup>*— instead of *nhi<sup>o</sup>*—.

4. On the word order 'this is what?' for 'what is this?' see Lesson 1, Note 8.

- B. Koxbinn<sup>21</sup> Ah<sup>22</sup> Saam°-shuh.<sup>23</sup>  
 A. Ah Saam°! Yunpat xaemuxae nee-shuh?  
 S. Xaeshuh,<sup>24</sup> xae ngox-shuh.  
 A. Nee yao kee-ci yunpat ah?  
 S. Ngox yao — iat-ci, leug-ci, saam-ci, sey-ci, ngx-cí, lok-ci, tsat-ci  
 ngox yao tsat-ci — muhay muhay — iat, yih,<sup>25</sup> saam, sey, ngx lok  
 ngox moo<sup>26</sup> tsat-ci yunpat, ngox yao lok-ci ce°. Nhi°-lok-ci hay ngox  
 keh<sup>27</sup> pat, nhi°ti° pat hay ngox keh, muhay nee keh, yek<sup>28</sup> muhay gho°keh  
 A. Ayiah, nhi°shuh iat-dey keh cix<sup>29</sup>!  
 B. Mhi°yex cix ah?  
 C. Ngox mucí nhe°.<sup>30</sup> Ngox seug hay powcix.  
 B. Powcix yao keeto-ceung<sup>31</sup> nhe°?  
 A. Yao — iat-ceung, leug-ceung, saam-ceung, sey-ceung, ngx-ceung.  
 lok-ceung, tsat-ceung, paat-ceung, kao-ceung, zap-ceung — iat, yih, saam.  
 sey, ngx, lok, tsat, paat, kao, zap — yao zap-ceung.  
 B. Thae<sup>32</sup> hax<sup>33</sup> powcix yao ti°<sup>34</sup> mhi°yex sanman\*?  
 A. Tag hax. Nhi°shuh yaomoo<sup>35, 36</sup> tang° ah? Nhi°shuh yao tang°  
 moo?<sup>37</sup> Xoai<sup>38</sup> hax tang° thae hax lha°<sup>39</sup>  
 B. Ngox citow<sup>40</sup> nhi°shuh yao leug-caanx tang° keh.<sup>41</sup>  
 A. Kox-leug-caanx tang° xae pin°shuh nhe°? Ayiah,<sup>42</sup> nhi°koh hay  
 mhi°yex ah?  
 B. Nhi°koh hay iat-ceung taq.<sup>43</sup>  
 A. Ah, muhay, hay iat-ceung ix. Ah, tang° xae nhi°shuh.  
 B. Xoai tang° lha°!  
 A. Tang° xoai<sup>44</sup> lhah.<sup>45</sup> Thae hax! Needey<sup>46</sup> thae hax koxti° yex  
 Nhi°ti° muhay powcix, nhi°ti° hay paau yex keh<sup>47</sup> cix.  
 B. Thae, koxti° muhay yunpat, yek muhay moupat, yek muhay  
 koaqpát, koxti° hay kee-toy<sup>48</sup> faaytzix lai'ah!<sup>49</sup>

5. *Ceung*, AN for tables, chairs, beds, etc., also for sheets of paper.

6. *Ginn*, AN for words meaning 'thing, affair.'

7. *Kox*— 'that, those,' followed by AN or by numeral plus AN.

8. *Dow*, AN for doors and bridges.

9. *Ti°*, 'some.' *Iatti°* 'a little, some'; *nhi°ti°* 'these'; *koxti°* 'those'; *pinti°* 'which, which ones?'

10. *Ci*, *citow* 'know, have knowledge of,' (Fr. *savoir*, Germ. *wissen*)  
*Muci*, *mucitow* 'not to know.'

11. *Cimuci* is the usual A-not-A form for asking a yes-or-no question (Lesson 1, Note 23).

12. *Ci*, AN for writing instruments and other stick-like things. *Nhi°-leug-ci* 'these two.'

13. Note the attributive use of *mhi°yex* in *mhi°yex pat* 'what kind of writing instruments?'

14. 'I don't know (they) are what writing instruments.' Note (1) that the subject '(they)' can be omitted if it is not necessary for the sense, and (2) that an indirect question, like a direct question (Lesson 1, Note 8), has the same word order as a statement.

15. *Yan* 'lead.' *Yunpat* 'lead writing instrument, — pencil.'

16. *Man* 'fur, hair (of the body)'; 'feather.' *Moupat* 'writing brush.'

17. *Xae* 'to be at, to be in.' (See also Lesson 4, Note 10 and Lesson 5, Note 10.)

18. *-shuh*, suffix for 'place, locality.' *Nhi°shuh* 'this place'; *korshuh* 'that place.' In *moupat xae nhi°shuh* 'the writing brushes are here,' there is an apparent (but grammatically misleading) correspondence between *xae* and 'are' and between *nhi°shuh* and 'here.' Actually, the correspondence is as follows:

<i>xae</i>	<i>nhi°shuh</i>
are	in this place
are	here

It would therefore be incorrect to say, as students are often tempted to say, *Moupat hay nhi°shuh*, which would be saying 'The writing brushes are this place.' Once this point is understood, as exhibited in the diagram above, there is no harm in associating in one's mind *nhi°shuh* with 'here,' *korshuh* with 'there,' and *pin°shuh* with 'where?' provided the rest of the sentence is correctly constructed. (See also *-dow*, Lesson 9, Note 1.)

19. In short sentences where the implication is clear, words like 'if,' 'since,' etc., can be omitted in Chinese. 'If they are not here,' 'Since they are not here,' 'Not being here . . .'

20. *Pin°shuh* 'what place?' *Xae pin°shuh* 'to be where?' The subject is understood here. If it were to be expressed, it would be necessary either to repeat *yunpat* or use *kortí°* 'those,' for 'they' since *ghoedey* 'they' is not applicable to inanimate things. (Lesson 1, Note 15.)

21. *-binn* 'side, part.' *Nhi°binn* 'this side, over here'; *korbinn* 'that side, over there'; *pin°binn* 'which side?'

22. A person is often familiarly called by a number indicating his seniority among brothers. Thus, if there are three brothers in the *Ceung* family, the youngest may be familiarly called *Ceung Saam°* by outsiders. *Ah* is a prefix for the familiar way of calling someone by his number or by his surname, the resulting form corresponding in degree of intimacy to plain 'Smith' in English. A number following *Ah* usually has *pinn'iam*; a surname following *Ah* very often has *pinn'iam*.

23. *Xae Ah Saam°-shuh* 'are at Ah Saam°'s place, are in Ah Saam°'s pocket, are at Ah Saam°'s house are on Ah Saam°'s person, Ah Saam° has them.'

24. *Xaeshuh* 'to be in place, — to be right there, to be right here.'

25. See Lesson 1, Note 18.
26. The negative of *yao* 'to have' is *moo* 'not to have.' *Mu* is never used before *yao*.
27. *Ngox keh* 'my, mine.' Similarly, *nec keh* 'your(s)'; *ghoe keh* 'his, her(s)', (less commonly) 'its'; *ngoxdey keh* 'our(s)'; *needey keh* 'your(s)'; *ghoedey keh* 'their(s).'
28. *Yek* 'also,' synonymous with *tou°*. *Yek muhay* 'also not, — nor, not . . . either.' On the whole, *tou°* is used with a different subject for the same predicate, while *yek* is used with the same subject for a different predicate, and the compound *yektou°* is used in either case. *Ngox yao pat, nec tou° yao pat; ngox yao yunpat, yek(tou°) yao moupat.*
29. *Nhi°shuh iat-dey keh cix* is to be analyzed as 'This place (has) a floorful of paper.'
30. This *nhe°* gives the statement a somewhat softened tone, as in 'I don't know,' with a turn of the voice on 'know.'
31. *To* 'much, many.' *Keeto* is a fuller form of *kee* 'how much, how many.' The construction *Powcix yao keeto-ceung nhi°* can be analyzed as 'The newspaper has how many sheets then?'
32. *Thae* 'look at, see (i.e. try and see).'
33. *Hax*, AN for verbs, 'a stroke, a beat.' *Hax* after a verb has the force of 'just,' 'a little,' like Germ. *mal*. It can also be translated by such forms as 'take a look,' 'make an attempt,' 'put in a word,' etc., since it is really an abbreviation of *iat-hax* 'a stroke.' (*Hax* after a verb is equivalent to an unstressed reduplicated verb in Mandarin.)
34. The force of *ti°* in *Powcix yao ti° nhi°yex sanman\** is to be explained by a translation like 'What news has the newspaper some of?'
35. *Yao* without a subject or with a subject denoting a place, is best translated 'there is.' *Yao tang°* 'There is a lamp (or are lamps).' *Nhi°shuh yao tang°* 'This place has a lamp, there is a lamp here.'
36. The construction of this question is to be analyzed by analogy as follows:

*Nhi°shuh yaomoo tang° ah?*

*Nhi°koh haymuhay tang° ah?*

The second is the familiar A-not-A form of question. Now *moo* is simply the negative of *yao* and corresponds to *muhay* in the second sentence. *Yaomoo* is therefore the usual A-not-A form.

37. If the first A in an A-not-A question is separated from not-A by some word or words, the question is said to be in open form. If it is immediately followed by not-A, the question is said to be in close form. Thus:

Close — *Yaomoo tang° ah?*

Open — *Yao tang° moo ah?*

Close — *Nee haymuhay Ah Lee ah?*

Open — *Nee hay Ah Lee muhay ah?*



If the verb has more than one syllable, only the first syllable is repeated in the close form. In the open form, the whole verb of two or more syllables is repeated.

Close — *Nee xae-mu-xaeshuh ah?*

Open — *Nee xaeshuh-mu-xaeshuh ah?*

Close — *Ghoe cimucitow nhi°-ginn sanman\* ah?*

Open — *Ghoe citow nhi°-ginn sanman\* mucitow ah?*

For short sentences Cantonese prefers the close form, while northern dialects prefer the open form. For long sentences, the close form is always preferred.

38. *Xoai* is a general word for 'open, start, operate, turn on.'

39. *Lha°*, particle expressing a slight insistence in a command: 'Why not...?' 'Let's...'

40. There is no Chinese word corresponding to 'that' in 'I know that...', 'I think that...', 'He said that...'

41. *Keh*, particle with the force of 'such is the case,' 'it's like this.'

42. *Ayiah* is a general purpose exclamation ranging in force from a weak 'Oh!' to a strong 'Gosh!' or 'Ouch!'

43. *Taq* 'stool'; loosely also 'chair.'

44. There is no voice in Chinese verbs and the direction of the action is to be inferred from the context. Here, since the light cannot turn on something else, *tang° xoai* must mean 'the lamp is turned on.'

45. *Lhah* (or *lhoh*), final particle indicating a new situation (from 'off' to 'on' of the light), or the new realization of an existing situation (a person entering a room which he left in a darkened state may return to say 'Ah, *tang° xoai lhah*, 'Ah, the lamp is on,' though he does not know how long it has already been turned on).

46. In commands, the subject is expressed somewhat more frequently than in English.

47. *Paau yex* qualifies *cix* (Cf. Note 2). *Paau yex keh cix* 'wrap things kind of paper, — wrapping paper.' The qualifying construction before *keh* can be a word, a short phrase, or any long clause. Whereas a qualifier in English may precede or follow the qualified, in Chinese it always precedes, as:

<i>Lee Sey keh cix</i>	'Lee Sey's paper'
<i>Paau yex keh cix</i>	'Wrapping paper'
<i>Paau yunpat keh cix</i>	'The paper for wrapping pencils'
<i>Ngox paau keh yex</i>	'The thing(s) I wrap'
<i>Ngox paau yex keh cix</i>	'The paper I wrap things (with)'
<i>Paau yex keh yan</i>	'The man who wraps things'
<i>Nhi°shuh keh yex</i>	'The things here'
<i>Powcix-shuh keh sanman*</i>	'The news in the newspaper'
<i>Xae nhi°shuh keh yex</i>	'The things which are here'

48. *Kee-toy* 'a few pairs.' In general, an interrogative can be used in an indefinite sense. The context will determine which meaning is to be applied.

49. *Lai* or *lai'ah*, particle expressing mild surprise.

### EXERCISES

#### 1. Comment on the truth of the following statements:

(a) *Iat-ceung dhoai\**, *iat-dow mun*, *leug-ceung taq*, *hay sey-ginn yex*.  
 (b) *Nee*, *ngox*, *ghoe hay saam-ginn yex*. (c) *Ix dhong dhoai\** *hay leug-ginn yex*. (d) *Ah Saam° yao tsat-ci pat*. (e) *Nhi°shuh yao zap-ceung pow-cix*. (Answer according to the story.) (f) *Ghoedey yao kee-ci yunpat dhong moup*. (This is not a question.) (g) *Powcix hay yao sanman\* keh cix*. (See note 47.) (h) *Paau yex keh cix muhay yao sanman\* keh cix*. (i) *Nhi°shuh moo yan*. (j) *Ngux-toy pat yao zap-ci*. (k) *Yunpat muxae Ah Saam°-shuh*. (l) *Taq dhong tang° hay iat-ginn yex*.

#### 2. Answer the following:

(a) *Saamkoh dhong leugkoh hay keetokoh?* (b) *Iat-ceung dhoai\* dhong saam-caanx tang° hay kee-ginn yex?* (c) *Ah Saam° yao keeto-ci pat ah?* (d) *Nhi°shuh keh iat-dey keh cix hay mhi°yex cix ah?* (e) *Ghoe-dey xoi keeto-caanx tang°?* (f) *Kox-ceung cix-shuh yao mhi°yex sanman\*?* (g) *Leug-dow mun hay muhay iat-ginn yex?* (h) *Nee xae pin°shuh?* (i) *Nhi°-iat-foh hay daykee foh?* (j) *Tsat-ci dhong saam-ci hay keeto-ci ah?* (k) *Nee yao mhi°yex pat ah?* (l) *Nee seug mhi°yex?*

3. *Exercises according to examples.* — In these exercises, a phrase or a sentence is given and some sentences based on it are to be made according to the example or examples shown. The original is to be spoken by one student and the answer by one or more students, possibly including the first one. The answers may be prepared in writing, and should be so prepared for these early lessons. But it should be borne in mind that the exercises proper consist in the student's giving the answers orally in response to the sentences without looking at the notes.

#### Examples:

##### Given:

1st Student: *Ngox muhay Ah Saam°.*

1st Student: *Ghoe moo moup*.

##### Answer:

2nd Student: *Nee muhay Ah Saam° hay pin°koh nhe°?*

1st Student: *Ngox hay Ah Sey.*

2nd Student: *Ghoe moo moup yao mhi°yex pat nhe°?*

1st Student: *Ghoe yao yunpat.*

(a) *Ngox mu thae powcix.* (b) *Ghoedey mu xoi mun.* (c) *Ghoedey*

mu xoxi muu. (d) Lee Sey moo zapyih-ci yunpat. (e) Nhi°shuh keh yan  
 moo kosqpat. (f) Ceung Saam° dhong Lee Sey keh taq muxae kosshuh.  
 (g) Ah Ceung° mu thae poweix-shuh keh sanman\*. (h) Nhi°shuh moo lok-  
 ceung poweix. (i) Nee nuci ngox seug mbi°yex. (j) Ngox moo saam-ci  
 kosqpat. (k) Nhi°ti° muhay nee keh poweix. (l) Nhi°ti° muhay nee  
 keh poweix.

1. Change each statement into a question, first in open form, then in close form. (See Note 37.)

## LESSON 3

### SPEAKING CHINESE

A. I am Chinese, I am a Chinese. I speak Chinese, you speak Chinese, he also speaks Chinese — every one of us speaks Chinese. Can you speak Chinese?

B. We can, but they cannot.

A. Are you a Chinese?

B. No, I am an Occidental.

A. What country are you a native of? You are an Occidental from what country? Where do you come from?

B. I come from America, so I am an American. He comes from England, therefore he is an Englishman.

A. Englishmen speak English and Americans speak American, isn't that right?

B. It's not like that, Englishmen speak English —

A. What do you mean by 'English'?

B. English is simply the English language — as I was saying, Englishmen speak English, Americans also speak English. English and 'American' are the same, you see.

A. Do the people of the two countries talk exactly the same?

B. Not exactly the same, but there are only slight differences. What is meant by the Dhoang language? What language is the Dhoang language? What difference is there between the Dhoang language and Chinese?

A. There isn't any difference, the Dhoang language is just the Chinese language and the Dhoang people are simply the Chinese people.

B. Well, what is 'Dhoangshaan°' then?

*Example:*

Given:

Ngon yao yunpat.

Answer:

Nee yao yunpat moo ah?

Nee yaomoo yunpat ah?

(a) Ngon yao ghoe keh pat. (b) Ah Lee xaeshuh. (c) Dhoai\*, ix, taq tang°, hay sey-ginn yex. (d) Ah Ceung° yao powcix. (e) Koxti° hay kee-toy faaytzix. (f) Ghoe yao zap-ceung paa yex keh cix. (g) Nhi°-leug-ceung hay paa faaytzix keh cix. (h) Nee xoai keh mun hay kox-cow mun. (i) Ngon xoai keh tang° hay nhi°-caanx tang°. (j) Nhi°-ceung hay ghoe paa yex keh cix. (k) Kox-saam-ceung hay Woang Yih paa yunpat keh powcix. (l) Yao yan.

## DAYSAAM FOH

### KOAG CONGKWOAK-WAH\*<sup>1</sup>

A. Ngon hay Congkwoak-yan, ngon hay iatkoh<sup>2</sup> Congkwoak-yan. Ngon koag Congkwoak-wah\*, nee koag Congkwoak-wah\*, ghoe tou° koag Congkwoak-wah\* — ngoxdey kohkoh<sup>3</sup> tou° koag Congkwoak-wah\*. Needey wuemuwue<sup>4</sup> koag Congkwoak-wah\* ah?

B. Ngoxdey wue, ghoe wuemuwue.

A. Nee haymuhay Congkwoak-yan?

B. Muhay, ngon hay Saiyan.<sup>5</sup>

A. Nee hay pin°kwoak-yan<sup>6</sup> nhe°? Nee hay pin°kwoak keh Saiyan nhe°? Nee hay dsong<sup>7</sup> pin°shuh lai keh yan<sup>8</sup> nhe°?

B. Ngon hay dsong Meekwoak<sup>9</sup> lai keh,<sup>10</sup> shoxyix ngon hay Meekwoak-yan. Ghoe hay dsong Iengkwoak<sup>11</sup> lai keh, shoxyix ghoe hay Iengkwoak-yan.

A. Iengkwoak-yan<sup>12</sup> koag Iengkwoak-wah\*, Meekwoak-yan koag Meekwoak-wah\*, haymuhay?

B. Muhay kamxyeuq\*,<sup>13</sup> Iengkwoak-yan koag Iengman<sup>14</sup> —

A. Mhi°yex kiw<sup>15</sup> 'Iengman' ah?

B. Iengman tze<sup>16</sup> hay Iengkwoak-wah\* — Ngon wah,<sup>17</sup> Iengkwoak-yan koag Iengman, Meekwoak-yan yektou° koag Iengman. Iengman, 'Mee-man,' hay iatyeuq<sup>18</sup> keh<sup>19</sup> ce°.

A. Ghoedey<sup>20</sup> leug-kwoak-yan koag shutwah<sup>21</sup> hay yundsun iatyeuq keh<sup>22</sup> mhe°?<sup>23</sup>

B. Muhay yundsun iatyeuq, cix yao shioshio mudhong ce°.<sup>24</sup> Mhi°yex kiw Dhoangwah\*<sup>25</sup> nhe°? Dhoangwah\* hay mhi°yex-wah\* nhe°? Dhoangwah\* dhong Congkwoak-wah\* yao mhi°yex mudhong nhe°?

A. Moo mhat<sup>26</sup> mudhong, Dhoangwah\* tze<sup>27</sup> hay Congkwoak-wah\*, Dhoang-yan tze<sup>28</sup> hay Congkwoak-yan.

B. Kamx,<sup>27</sup> Dhoangshaan° hay mhi°yex nhe°?



A. 'Dhoangshaan<sup>o</sup>' is just China.

B. Oh, now I understand! Now I begin to see. In that case, why do you call it both 'Dhoangshaan<sup>o</sup>' and 'Congkwoak' then?

A. Some people say 'Dhoangshaan<sup>o</sup>', Dhoangyan, Dhoangwah<sup>\*\*</sup>; others say 'Congkwoak, Congkwoak-yan, Congkwoak-wah\*.' Some speak one way, some the other.

B. What people speak the first way, and what ones the other way?

A. That I don't know. I have heard it both ways. I think it's probably like this: the Chinese in America say 'Dhoangshaan<sup>o</sup>', Dhoangyan, Dhoangwah\*, . . .

B. And is there a 'Dhoangtsaan<sup>o</sup>' too?

A. Yes, there is also 'Dhoangtsaan<sup>o</sup>.' The Chinese in China, on the other hand, say 'Congkwoak, Congkwoak-yan, Congkwoak-wah\*,' but they don't say 'Congkwoak-tsaan<sup>o</sup>,' they say 'Congtsaan<sup>o</sup>.'

B. Then, you come from China, don't you?

A. Yes.

### NOTES

1. Congkwoak 'middle-country, — China.' -wah\* 'language, dialect.' Congkwoak-wah\* '(spoken) Chinese.'

2. On the optional use of *ialkoh*, see Lesson 1, Note 13.

3. A reduplicated AN, usually followed by *tou<sup>o</sup>*, with the meaning 'all, in every case,' has a distributive sense as *kohkoh yan* 'every man,' *caung-caung ca* 'every sheet of paper,' *caanz-caanz tang<sup>o</sup>* 'every lamp.' A few nouns are also used in this way, as *yanyan* 'every man.'

4. *Wue* 'can, know how to.' *Wuewue . . . ?* 'Can (you) . . . ?' 'Do (you) know how to . . . ?'

5. *Sai* 'west.' *Saiyan* 'Westerner, an Occidental'; 'foreigner.'

6. *Pin<sup>o</sup>kwoak-gan* 'which-country-person, — a native of what country?' 'What nationality?'

7. *Dsong* 'from.' An adverbial phrase beginning with *dsong* always precedes the verb. *Dsong pin<sup>o</sup>shuh lai* 'come from where?'

8. This is a *keh* construction (Lesson 2, Note 47) with a long qualifier. 'You are from-where-come kind of man, — you are a man who comes from where, — where do you come from?'

9. *Mee-* 'beautiful,' here used to transliterate *me* of 'America.' *Mee-kwoak* 'Mee-country, — America, the United States.'

10. In a *keh* construction, the word after *keh* is often understood. In such cases, *keh* may sometimes have no translation at all; at other times, it acquires the function of a substantive such as 'one, that which, -er.' Thus, *dsong Mee-kwoak lai keh yan* 'man who comes from America'; *dsong Mee-kwoak lai keh* 'one who comes from America.'

- A. Dhoangshaan° tze<sup>k</sup> hay Congkwoak.  
 B. Oh,<sup>28</sup> ngox yika° citow lhoh.<sup>29</sup> Ngox yika° cih<sup>30</sup> citow. Kamxyeuq°.  
 timxkaae<sup>31</sup> yaw<sup>32</sup> kiw Dhoangshaan° yaw kiw Congkwoak nhe°?  
 A. Yaoti° yan<sup>33</sup> wah 'Dhoangshaan°, Dhoangyan, Dhoangwah\*'; yaoti°  
 yan wah 'Congkwoak, Congkwoak-yan, Congkwoak-wah\*'. Yaoti° yan  
 kamx koag, yaoti° yan kamx<sup>34</sup> koag.  
 B. Pin°ti°<sup>35</sup> yan kamx koag, pin°ti° yan kamx koag nhe°?  
 A. Ngox muc<sup>36</sup> lhah.<sup>37</sup> Ngox leug-yeuq tou°<sup>37</sup> theangkinn<sup>38-kwoak</sup>.<sup>39</sup>  
 Ngox seug daaykhoay\*<sup>40</sup> hay kamxyeuq\* keh: xae Meekwoak keh Cong-  
 kwoak-yan wah 'Dhoangshaan°, Dhoangyan, Dhoangwah\*, ...'  
 B. Joq<sup>41</sup> yao 'Dhoangtsaan°?'<sup>42</sup>  
 A. Hay lhoh, joq yao 'Dhoangtsaan°'. Xae Congkwoak keh Cong-  
 kwoak-yan dzaw<sup>43</sup> wah 'Congkwoak, Congkwoak-yan, Congkwoak-wah\*';  
 ghoedey mu wah 'Congkwoak-tsaan°', ghoedey wah 'Congtsaan°'.  
 B. Kamxyeuq\*, nee hay xae<sup>44</sup> Congkwoak lai keh lhah, haymuhay?  
 A. Hay lhah.

11. *Iengkwoak* 'England'; loosely also 'Great Britain.'  
 12. Since Chinese nouns have no distinction of number, this can be translated either as 'An Englishman speaks English' or 'Englishmen speak English.' The question of number here does not arise in the mind of the Chinese speaker.  
 13. *Kamx* 'so, thus, like this, like that.' *Yeuq*(\*) 'manner, fashion, sort, kind.' *Kamxyeuq*\* = *kamx*.  
 14. *Iengman* 'English.' Names of languages ending in *-wah\**, e.g. *Ieng-kwoak-wah\**, *Congkwoak-wah\**, refer to the spoken language or dialect, while those ending in *-man* refer to the written as well as to the spoken language.  
 15. *Kiw* 'to call, to be called, to mean (by), is meant (by)'. See Lesson 2, Note 44 on the absence of voice in Chinese verbs.  
 16. *Tzek* 'namely, simply, just.'  
 17. *Ngox wah*, lit. 'I say,' here used as 'as I was saying (when you interrupted me).'  
 18. *Iatyeuq* 'one-sort, — same kind, same, alike, identical.'  
 19. Word following *keh* understood. (See Note 10.) In this case *keh* is simply left untranslated.  
 20. *Ghoedey* is in apposition to *leug-kwoak-yan* 'they, the people of the two countries.'  
 21. *Koag shutwah* 'to speak speech, — to talk, to speak.' *Ghoedey ... koag shutwah* '(the way) the people of the two countries talk' is the subject of *hay* ....  
 22. *Hay yundsun iatyeuq keh* 'is exactly the same (language)'. (See Note 10.)

23. The interrogative particle *mhe°* added to a statement changes it into a question implying surprise or incredulity, 'Is it really true that . . . ?' 'Do you mean to say that . . . ?'

24. *Cir* 'only, merely.' *Shio* 'few; little.' *Shioshio* 'slight.' *Mudhong* 'not-same, different, difference.' *Cir yao shioshio mudhong ce°*, lit. 'There are only slight differences, that's all.'

25. *Dhoang*, the T'ang dynasty (618-906); 'Chinese' in general.

26. *Mhat* 'what?' = *mhi°yex*. *Mhat* is here used with a negative in the indefinite sense of 'any.'

27. *Kamx*, or *kamxyeuq\**, when used initially, means 'in that case, then, well.'

28. *Oh* (pron. as *aw* in *awl*.) is used for 'Oh' in the sense of 'I see, I understand,' but not to express surprise, fright, pain, etc., for which *ayiah* is used.

29. On the force of *lhoh*, see Lesson 2, Note 45.

30. *Cih* 'for the first time, then, only then, begin to,' Germ. *erst*.

31. *Timxkaae* 'how explain, — how is it that . . . ? why?'

32. *Yaw* 'again.' *Yaw . . . yaw . . .* 'both . . . and . . .,' before predicates only. *Yaw mu* (or *moo*) . . . *yaw mu* (or *moo*) . . . 'neither . . . nor . . .'

33. *Yaoti° yan* 'there are some people, — some people, some.' *Yaoti° yan . . . yaoti° yan* 'some . . . others . . .'

34. Since *kamx* means either 'this way' or 'that way,' the contrast can only be brought out by stressing the second *kamx*.

35. *Pin°ti°* 'which? (plural).'

36. A new situation arises here when the hitherto omniscient A is stumped by B's question. Hence the use of *lhah*. (See Lesson 2, Note 45.)

37. *Leug-yeuq tou°* 'two ways, — both ways.'

38. *Theang* 'listen, listen to.' *Kinn* 'see, perceive.' *Theangkinn* 'listen and perceive, — hear.'

39. *Kwoh* 'to pass by'; *-kwoh*, suffix for past time, used when explicit indication of past time is intended; 'did happen, has happened.' A verb with the suffix *-kwoh* cannot, however, be said to be in the 'past tense,' for a verb in Chinese may express an event or action in the past without any suffix *-kwoh* or any other indication of time. Since *-kwoh* is used only occasionally for indicating past time, it can only be regarded as a complement and not as a suffix for a grammatical function.

40. *Daaykhoay\** (or *daaykoay\**) 'great-outline, — in the main, probably.'

41. *Joq* 'moreover, too.'

42. *Tsaan* 'meal.' *Dhoangtsaan°* 'Chinese cooking, Chinese food.'

43. *Dzaw* 'then, on the other hand.' *Xae Congkwoak keh Congkwoak-yan dzaw wah . . .*, '(if it is a case of) Chinese in China, then (they) say . . .'

44. *Xae Congkwoak lai keh* 'one who comes from China.' When there

is no ambiguity, *xae*, literally 'be at, be in,' is often preferred to the more formal *dsong* 'from.'

## EXERCISES

## 1. Answer the following:

(a) Ah Lee hay pin<sup>o</sup>kwoak-yan ah? (b) Meekwoak-yan koag mhi<sup>o</sup>yex-wah<sup>o</sup> ah? (c) Pin<sup>o</sup>ti<sup>o</sup> yan wah 'Dhoangshaan<sup>o</sup>,' pin<sup>o</sup>ti<sup>o</sup> yan wah 'Congkwoak' nhe<sup>o</sup>? (d) Dhoangshaan<sup>o</sup> hay mhi<sup>o</sup>yex nhe<sup>o</sup>? (e) Nee hay pin<sup>o</sup>kwoak-yan ah? (f) Iengman dhong Congman haymuhay iatyeuq keh? (g) Nee wue koag mhi<sup>o</sup>yex-wah\*? (h) Thac hax nhi<sup>o</sup>shuh yao keetokoh. Dhoangyan keetokoh Saiyan. (i) Ngox yao kee-ci yunpat kee-ci mo<sup>o</sup>pa\*? (j) Yika<sup>o</sup> nhe<sup>o</sup>? (k) Nhi<sup>o</sup>shuh yao kee-ceung taq kee-caanx tang<sup>o</sup>? (l) Nee haymuhay iatkoh wue koag Dhoangwah\* keh Saiyan?

## 2. Example:

Given:

Answer:

Ngox koag Dhoangwah\*. Nee hay koag Dhoangwah\* keh, nee hay iatkoh koag Dhoangwah\* keh yan.

(a) Ceung Saam<sup>o</sup> wue koag Iengman. (b) Nee kiw Ah Lee. (c) Nee koag Dhoangwah\*. (d) Ghoe xae Congkwoak lai. (e) Nee dhong ghoe dsong pin<sup>o</sup>shuh lai? (f) Nee wue koag leug-kwoak-wah\*. (g) Lee Sey yao cix. (h) Ngox yaw moo taq, yaw moo tang<sup>o</sup>. (i) Ghoe kiw Ah Ceung<sup>o</sup>. (j) Nee koag mhi<sup>o</sup>yex? (k) Nhi<sup>o</sup>-ceung cix moo sanman\*. (l) Koxkoh Saiyan wue koag Dhoangwah\*.

## 3. Translate into Chinese:

(a) The English language and the American language are not entirely alike. (b) The Chinese are not Occidentals. (c) I come from China (use *hay* . . . *keh*). (d) In that case, how is it that you say both 'English language' and 'American language' then? (e) See what things there are here ('This place has . . .'). (f) People in America talk American, people in China talk Chinese. (g) Are lamps and chairs the same kind of things? (h) They (repeat subject of previous sentence) are entirely different. (i) Do you know where there is Chinese food? (j) There is Chinese food at your place ('your place has . . .'), there is Chinese food at my place, too. (k) Do you come from China? (Say 'are you one who . . .') (l) Can't you speak English? (Use *mhe<sup>o</sup>*.)



## LESSON 4

### TELEPHONING

'West 3141. West three thousand one hundred forty-one.'

. . . . .

Listen! Listen! What's ringing? Is it a bell ringing? Is it an electric bell? It is an electric bell? What electric bell? Is it the doorbell or the telephone bell?

Where is the telephone? Which way do I go? Which side? Toward this side or that side? Which door shall I go by? The third door?

Hello, who are you? Who is this, please? What is your name, please?

Your name is Woang? Your first name is ——?

Oh, you are Woang Saam<sup>o</sup>! I couldn't make out it was you. Why haven't you come at all for such a long time?

You *did* come? When did you come? What day of the week? Sunday or Monday? Today or yesterday?

It was yesterday? What time yesterday? Five o'clock?

How did you come? Did you walk here, take a car, or come by boat?

Oh, you flew here! What plane was it? When did you (*or it*) arrive here? Twelve o'clock? How is it that I didn't know you came (*or were coming*)?

Ah Lee has come too, has he?

He says he wants me to do what? He wants me to go and do what?

He wants me to go and see him today or tomorrow?

Well, shall I go see him right away today, or wait until tomorrow to go?

Do you want to know my plan right now? You want to know right now what I am going to do, is that it?

I think I shall be busy the next few days: I have business here and can't get away. You two gentlemen had better come to my place; will that be all right?

Ah, that would be best. Well, see you tomorrow! Good-bye!

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### NOTES

1. *Tax* 'strike, beat,' a verb having a wide range of meanings, comparable to Germ. *schlagen*.

## DAYSEY FOH

### TAX<sup>1</sup> DINNWAH\*<sup>2</sup>

Saigok<sup>3</sup> saam-iat-sey-iat. Saigok saamtsin iatpaak seyzap<sup>4</sup> -iat-how

Theang! Nee theang! Mhi°yex xeug? Hay cong° xeug mah? Hay dinncong° ah? Hay dinncong° mhe°? Pin°shuh keh dinncong°? Hay muncong° a°, deqhay<sup>9</sup> dinnwah\*-cong° nhe°?

Dinnwah\* xae pin°shuh? Xae pin°shuh haang,<sup>10</sup> xeug<sup>11</sup> pin°binn, xeug<sup>12</sup> nhi°binn deq koxbinn ah? Haang pin°-dow mun<sup>13</sup> nhe°? Daysaam-dow ah?

Uai,<sup>14</sup> needey pin°shuh? Nee hay pin°-way\*<sup>16</sup> ah? Kway<sup>17</sup> seq<sup>18</sup> ah?

Seq Woang ah? Woang Sinshaang<sup>19</sup> keh daaymeang\*<sup>20</sup> hay —?

Oh, nec dzaw hay<sup>21</sup> Woang Saam°! Ngox theang-mu-chot<sup>22</sup> hay nec lai.<sup>23</sup> Timxkaae nee kamm noay tou°<sup>24</sup> mu lai ah?

Nee lai-kwoh lhah mhe°? Nee keezi\* lai kah? Laepaay-kee<sup>26</sup> nhe°? Laepaayyat deq Laepaayiat ah? Kamyat deq dzoakyat ah?

Hay dzoakyat mhe°? Dzoakyat mhi°yex zihaw ah? Ngux-timx<sup>27</sup> ah?

Nee timxyeuq\* lai kah? Hay haang-lai<sup>28</sup> a°, taap che°<sup>29</sup> a°, deqhay taap zun lai<sup>30</sup> kah?

Oh, nec fei-lai keh. Kee-timx<sup>31</sup> keh feikei nhe°? Keezi\* tow nhi°shuh kah? Zapyih-timx ah? Timxkaae ngox mucitow nec lai nhe°?

Ah Lee, ghoe tou° lai-cox<sup>32</sup> mhe°?

Ghoe wah ghoe iw ngox timxyeuq\*<sup>33</sup> ah? Ghoe iw ngox xoy dzow mhi°yex?

Iw ngox kamyat waak<sup>34</sup> thengyat<sup>35</sup> xoy thae hax ghoe ah?

Kamxyeuq\*, ngox kamyat dzaw<sup>36</sup> xoy thae ghoe nhe°, deqhay thengyat cih<sup>37</sup> xoy nhe°?

Nee haymuhay<sup>38</sup> yika° dzaw iw citow ngox keh ihsih? Nee yika° dzaw iw citow ngox timxyeuq\*, haymuhay?

Ngox seug ngox nhi°-leug-yat<sup>39</sup> mutak'haan,<sup>40</sup> ngox nhi°shuh yao zih<sup>41</sup> haang-mu-xoi.<sup>42</sup> Needey leug-way\* lai ngox-shuh tak<sup>43</sup> lha°. xoo-mu-xoo<sup>44</sup> ah?

Ah, kamxyeuq\* cih<sup>45</sup> xoo lhah. Kamx — thengyat tzoay<sup>46</sup> kinn! Tzoay-kinn<sup>47</sup> tzoaykinn!

2. Dinn 'electricity.' Dinnwah\* 'electric speech, — telephone.' Tax dinnwah\* 'to telephone.'

3. -gok 'bureau, office; (telephone) exchange.' Saigok 'West Exchange.'

4. Numbers from 1 to 100 are counted as follows: iat, yih, saam, sey,

*ngur, lok, tsat, paat, kao, zap, zapiat, zapyih, zapsaam, . . . . zapkao, yihzap, zatchap-iat, yihzap-yih, yihzap-saam, . . . . saamzap, saamzap-iat, . . . . seyzap, . . . . ngurzap, . . . . lokzap, . . . . tsatzap, . . . . paatzap, . . . . kaozap, . . . . kaozap-kao, iat-paak.*

When there is an AN, *leug* is used for 'two,' instead of *yih*, as in *leugkoh*. But 12, 22, 32, etc., still use *yih*, as *zapyihkoh* 'twelve.'

*Yihzap* 'twenty' has three abbreviated forms, *yiep*, *yeh*, and *yah*.

*Saamzap* 'thirty' has an abbreviated form *sa'ah*.

5. *-how* 'number, No. —,' suffix for ordinal numbers, used in addition to, or instead of, the prefix *day-*, as *yih-how*, *dayyih*, *dayyih-how* 'second.'

6. *Mah* (also pronounced *max* and *mhah*), fusion of *mu* + *ah*, an interrogative particle. It is probably an abbreviation of the open form of the A-not-A question:

*Hay cong° xeug mu(hay) ah?*

This particle is not so common as *mhe°* or *ah*.

7. The difference between *mhe°* and *ah*, both of which change a preceding statement into a question, is that the former asks, 'Is it true, do you mean to say that —?' while the latter merely asks, 'Do I hear you right? Am I repeating your statement correctly?'

8. *A°*, particle for animated enumeration, emphatic statement, etc.

9. *Deq, deghay* 'or.' Cf. Note 34.

10. *Haang* 'walk, go.' Here *xae* means 'by way of.'

11. *Xeug* 'to be at,' a little more colloquial than *xae*.

12. *Xeug* 'toward.'

13. Note that *haang* can take *mun* as object.

14. *Uai* is used for 'Hello' in telephoning or in hailing someone, 'Hey, 'You there!' Note, however, that it cannot be used for the greeting 'Hello.'

15. 'You what-place?' Since telephone subscribers in China are regarded as residences or organizations, the usual question to ask first is 'What-place (are) you (people)? — who are you?'

16. *-way\**, an honorific AN for persons.

17. *Kway* 'noble'; 'expensive'; 'your' (honorific form).

18. *Seq* 'surname, family name; to have the surname —.'

19. *Sinshaang* 'teacher'; 'gentleman'; 'Mr.' (but following the name). It is more polite to repeat the term of address and say *Woang Sinshaang keh* 'Mr. Woang's' instead of saying *nee keh* 'your.'

20. *Daaymeang\** 'great name,' honorific form for 'your (first) name.'

21. *Dzaw hay*, lit. 'are namely, are just.'

22. *Chot* 'go out,' here used as a complement, 'out,' to *theang*. *Theang-mu-chot* 'cannot (make) out from listening.' The usual way of expressing 'can' or 'cannot' when the verb has a complement is to insert *-tak-* for 'can,' and *-mu-* for 'cannot' between verb and complement. Thus, *thaekinn* 'see,' *thae-tak-kinn* 'can see,' *thae-mu-kinn* 'cannot see.' A

second negative form is *mu thae-tak-kinn*. Complements with *-tak* 'can' or *-mu-* 'cannot' will be called potential complements. Cf. Lesson 5, Note 15.

23. *Lai* indicates mild surprise. Cf. *lai'ah*, Lesson 2, Note 48.

24. *Kamm* 'so, to such a degree' (as distinguished from *kamx* 'so, in such a manner'). *Noay* 'long (time)'. *Kamm noay lou* 'at all for such a long time.'

25. *Kah*, fusion of *keh* + *ah*. *Nee (hay) keezi\* lai keh ah?* 'you (are) one who came when?' Since a classification is made more often after something has happened than before, this use of *keh* tends to imply past time.

26. *Laepaay* 'week.' *Laepaayiat*, *Laepaayyih*, *Laepaaysaam*, *Laepaaysey*, *Laepaayngux*, *Laepaanylok*, *Laepaayyat* (or *Laepaay*) 'Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday.' *Laepaay-kee* 'what day of the week?'

27. *-timx*, AN for hours, 'o'clock.' *Ngux-timx* 'five o'clock.'

28. *Lai* is here used as a complement denoting direction toward the speaker, 'hither, here,' Germ. *her-*. *Haang-lai* 'walk hither, — walk here.' *Fei-lai* below is another example of this construction.

29. *Taap* 'take (bus, train, etc.).' *Che* 'vehicle, any conveyance on wheels.' This word is always used when it is not necessary to specify what kind of vehicle is meant.

30. This *lai* is the main verb 'come,' qualified by the adverbial phrases *taap che* 'taking a car,' and *taap zun* 'taking a boat.'

31. *Kee-timx* 'what o'clock, what time?'

32. *-cox*, perfective suffix, usually translatable by the perfect or past in English.

33. *Timxyeuq\** is used here in the sense of 'do what?'

34. *Waak* 'or.' The sentence 'Are you going today or tomorrow?' is ambiguous. (a) Spoken with a rising intonation on 'today' (with or without a pause here) and with a falling intonation on 'tomorrow,' it is a disjunctive question and the person answering is expected to make a choice between 'today' and 'tomorrow.' (b) If the same sentence is spoken with a gradually rising intonation with no pause (British intonation will make a dip before the final rise), then it is a yes-or-no question and the person answering is expected to say 'Yes (I am going today or tomorrow)' or 'No (I am not going today or tomorrow).'

In Chinese, different words are used for the two kinds of 'or's.' *Deq* (or *deghay*) is used in the first case, while *waak* (or *waakceex*) is used in the second. Thus, *Nee iw yunpat deghay koaqqat?* 'Do you want a pencil or a pen? (which do you want?)' *Nee iw yunpat waak koaqqat mah?* 'Do you want a pencil or a pen? (Do you, or do you not, want something to write with?)' Note that in direct statements, 'or' will always be translated by *waak* (or *waakceex*).



35. *Theng*, formal pronunciation of *theang*. *Thengyat* 'the day one is listening forward to, — tomorrow.'

36. *Dzaw* 'immediately, right away.'

37. *Cih* 'then, for the first time, begin to.' *Thengyat cih xoy* 'tomorrow, then go, — wait until tomorrow to go.'

38. The simple way of asking 'do you want to know?' is *nee iwmu'iw citow?* The force of *nee haymuhay* . . . is 'is it that you . . . ?' 'Est-ce que vous . . . ?'

39. *Nhi°-leug-yat* 'these two days, — the next few days.' Like 'a couple' in English, the numeral *leug*, followed by an AN, can also be taken in the general sense of 'a few.'

40. *Mutak'haan* 'not get leisure, — busy, not free.' *Tak'haan* 'to be free, to have leisure.'

41. *Zih* is the most general word for 'affair, event, business.'

42. *-xoai* 'away.' *Haang-mu-xoai* 'cannot get away.'

43. *Tak lha°* (or *lhah*) 'can do, will do, it will be well . . . ' *Needey lai tak lha°* 'it would be well that you come, — you had better come.'

44. *Xoo* 'good; all right.'

45. *Cih* 'most.' *Cih zoo* 'best.'

46. *Tzoay* 'again.' *Yaw* 'again' refers mostly to past or actual events, while *tzoay* refers mostly to future or considered events.

47. *Tzoaykinn* 'good-bye.' Cf. *au revoir*, *auf Wiedersehen*. *Tzoaykinn* is seldom spoken alone, it is either spoken twice very rapidly or once with the particle *lhah*. (In *thengyat tzoay kinn*, the phrase *tzoay kinn* is used in the literal sense as part of a sentence.)

## EXERCISES

1. Answer the following:

- (a) *Dinnwah\*-cong° xae pin°shuh?* (b) *Woang Saam° seq mhi°yex?*  
 (c) *Kamx Lee Sey nhe°?* (d) *Dzoakyat Laepaaylok, kamyat laepaay-kee nhe°?* (e) *Thengyat nhe°?* (f) *Congkwoak-yan wuemuwue dzow feikei?*

## LESSON 5

### UP, DOWN, LEFT, RIGHT, FRONT, BACK, AND MIDDLE

- A. 'On the desk (or table)' means 'on top of the desk.' 'On the stool' means 'on top of the stool.' There are books on the desk, there are one, two, three, . . . there are ten-odd books. There are no books on the stool. There is a door in (lit. 'on') the wall, therefore the door is in the wall.
- B. Is the door *above* the wall?

- (g) Iengkwok-yan dzow keh feikei xoo nhe<sup>2</sup>, deqhay Meekwoak-yan dzow keh feikei xoo ah? (h) Nee keh dinnwah\* hay pin<sup>2</sup>-iat-gok, hay kee-how? (i) Dsong Laepaaysaam tow Laepaayngux yao kee-yat? (j) Kamyat hay Laepaaysaam. Ah Lee wah, 'Ah Ceung<sup>2</sup>, ngox kamyat mutak haat lai nee-shuh, ngox thengyat cih lai lhoh.' Kamx nee seug Ah Lee kee-<sup>2</sup> ('Well, when do you think Ah Lee . . .') xoy Ah Ceung<sup>2</sup>-shuh nhe? (k) Kammat yao pin<sup>2</sup>-way\* sinshaang dhong nee ('to you'; tax dinnwah\* ah? (l) Nee koag keh hay Meekwoak-wah\* a<sup>2</sup>, deqhay Iengkwok-wah\* ah?

2. (a) Practice saying the numbers from 1 to 100 (See Note 4).

(b) Practice the numbers using AN and nouns, as, *iatkoh yan, leug-ciyunpat, saam-dow mun*, — *zapyih-ceung cix*, etc.

(c) Practice saying the ordinal numbers with *day-* or *-how* or both.

3. Taking the days of the week in turn, say 'yesterday was —, today is —, tomorrow is —.' Repeat, omitting *hay*.

4. Fill in the blanks:

(a) Ngox theangkinn — xeug, shoxyix ngox xoy mun-shuh xoai mun.

(b) Muhay dinnwah\*-cong<sup>2</sup> xeug, shoxyix ngox mu xoy — shuh.

(c) Dzoakyat hay Laepaayyat, shoxyix kamyat hay —, —-yat hay

—-yih. (d) Dsong Congkwok lai keh powcix yao Congkwok keh —

dsong Iengkwok lai keh powcix yao —. (e) Nee hay taap

zun lai a<sup>2</sup>, — taap feikei — kah? (f) Tang<sup>2</sup> xae nhi<sup>2</sup>binn. taq muxae

nhi<sup>2</sup>binn, xae —. (g) Kamyat xoy — thengyat xoy tou<sup>2</sup> (i.e. 'either'

tak. (h) Yika<sup>2</sup> mu xoai mun, tow thengyat — xoai mun. (i) Nee cimuei

ghoe yika<sup>2</sup> lai — thengyat — lai? (j) Woang Sinshaang hay haang-lai

a<sup>2</sup>, — taap — lai kah? (k) Haang-lai — taap — lai moo mhat

mudhong. (Review especially Note 34.)

5. Make up five yes-or-no questions, asking each of them in three forms.

(1) by adding *mah* to the plain statement; (2) using the close form;

(3) using the open form.

## DAYNGUX FOH

### ZEUQ-HAH TZOX-YAW DSIN-HAW CONGKAAN

A. 'Dhoai\*-zeuq'<sup>1</sup> hay 'dhoai\* keh zeuqbinn.' 'Taq-zeuq' hay 'taq keh zeuqbinn.' Dhoai\*-zeuq yao shu,<sup>2</sup> yao iat-bow, leug-bow, saam-bow, . . . yao zapkee-bow<sup>3</sup> shu. Taq-zeuqbinn moo shu. Dseung-zeuqbinn yao iat-dow mun, shoxyix mun xae dseung-zeuq.

B. Mun xae dseung keh zeuqbinn mhe<sup>2</sup>?

A. Muhay, 'mun xae dseung-zeuq' tzeq hay 'xae dseung-shuh' keh ihsi.<sup>4</sup> muhay 'xae dseung keh zeuqbinn' keh ihsi. Zeuqbinn keh faanxinn\*<sup>5</sup> hay

A. No, *mun xac dscung-zeuq* simply means that the door is where the wall is, it does not mean that it is above the wall. The opposite of 'above' is 'below,' also called 'under.' Under these books there are several sheets of paper, under the paper is the desk, under the desk is the floor. There is no desk under the lamp. Underneath the stool is just the floor. There are newspapers under these two stools. There is writing on the newspapers. . . . The paper on the desk is white. There is no writing on the white paper. Look, I write a few characters (*or* words) on the paper. Now there is writing on the paper, now the paper has writing on it. There is a blackboard on the wall; there is no writing on the blackboard. See, I write a few characters on the blackboard, now there is writing on the blackboard, now the blackboard has writing on it . . . A man has two hands.

B. Which hand do you write with?

A. I write with my right hand, I can't write with my left hand.

B. I can write with my left hand, but I don't write well.

A. You write Chinese from the top right-hand side down. When you write foreign words, then it is different.

B. How are foreign words written?

A. Foreign words are written from the top left-hand side toward the right. The desk is in front of me, in front of me there is a desk. The stool is back of me, in back of me there is a stool. I am between these two things. Between the desk and the stool is me. Now I walk to the front of the desk. Now the desk is not in front of me, it is behind me. Again, I walk to the back of the stool. Now the stool is between me and the desk. This book is black, it is a black book.

B. Is this thing all black?

A. No, the outside of the book is black, but the inside of the book is not all black.

B. How's that?

A. Because the paper of the book is white and the writing on the paper is black. That's why the outside and the inside are not the same.

B. Are we now outside or inside?

A. We are inside.

B. Inside of what?

A. Inside the building, inside a building, inside a classroom.

B. When people talk outside the classroom, can the people inside the classroom hear them?

A. I don't think they can.

*Outside.* E! Eu!

A. But sometimes you can hear a little, too.

*Outside.* U! Iu!

B. Listen, there are voices outside the classroom, there are people there calling loudly.

A. No, they are having a class in another classroom, I guess.

hahbinn, yek kiw taehah.<sup>6</sup> Nhi°ti° shu keh hahbinn yao kee-ceung cix, cix-taehah hay<sup>7</sup> dhoai\*, dhoai\*-taehah hay dey. Tang°-taehah moo dhoai\*. Taq-taehah dzaw hay dey. Nhi°-leug-ceung taq-taehah yao poweix, poweix-shuh<sup>8</sup> yao dzih... Dhoai\*-zeuq keh cix hay baak keh.<sup>9</sup> Baak cix-zeuq moo dzih. Thae, ngox xae<sup>10</sup> cix-zeuqbinn sex keekoh dzih. Yika° cix-zeuqbinn yao dzih lhoh.<sup>11</sup> Yika° cix-shuh yao dzih lhoh. Dseung-zeuqbinn yao iat-faay xaak°paanx, xaak°paanx-zeuqbinn moo dzih. Thae, ngox xae xaak°paanx-zeuqbinn sex keekoh dzih, yika° xaak°paanx-zeuqbinn yao dzih lhoh yika° xaak°paanx-shuh yao dzih lhoh. . . . Iatkoh yan yao leug-ceak shao yika°<sup>12</sup> pin°-ceak shao sex<sup>13</sup> dzih kah<sup>14</sup>?

B. Nee yoq<sup>12</sup> pin°-ceak shao sex<sup>13</sup> dzih kah<sup>14</sup>?

A. Ngox yoq yaw shao sex dzih, ngox muwue yoq tzox shao sex dzih

B. Ngox wue yoq tzox shao sex, daannhay sex tak<sup>15</sup> mu xoo.

A. Sex Congkwoak-dzih hay dsong zeuqkou yawbinn xeuq hah sex. Sex ngoaykwoak-dzih keh zihaw,<sup>16</sup> dzaw mudhong lhoh.

B. Ngoaykwoak-dzih hay timxyeuq\* sex keh nhe°?

A. Ngoaykwoak-dzih hay dsong zeuqkou tzoxbinn xeuq yawbinn sex keh. Dhoai\* xae ngox keh dsinbinn, ngox<sup>17</sup> dsinbinn yao ceung<sup>18</sup> dhoai\*. Taq xae ngox keh hawbinn, ngox hawbinn yao ceung taq. Ngox xae nhi°-leug-ginn yex keh congkaan.<sup>19</sup> Dhoai\* taq keh congkaan hay ngox. Yika° ngox haang tow dhoai\*-dsinbinn.<sup>20</sup> Yika° ceung<sup>21</sup> dhoai\* muxae ngox dsinbinn lhoh, xae ngox keh hawbinn lhoh. Ngox tzoay haang tow ceung taq keh hawbinn. Yika° taq xae ngox dhong<sup>22</sup> dhoai\* keh congkaan lhoh. Nhi°-bow shu hay xaak° keh, hay iat-bow xaak° keh shu.<sup>23</sup>

B. Nhi°-ginn yex haymuhay yundsun xaak° keh nhe°?

A. Muhay, shu keh ngoaybinn hay xaak° keh, shu keh loebinn muhay yundsun xaak° keh.

B. Timxkaae nhe°?

A. Ianway shu keh cix hay baak cix, cix-zeuq keh dzih hay xaak° dzih. Shoxyix ngoaybinn dhong loebinn muhay iatyeuq keh.

B. Ngoxdey yika° xae<sup>24</sup> ngoaybinn deqhay xae loebinn ah?

A. Ngoxdey xae loebinn.

B. Xae mhi°yex keh loebinn nhe°?

A. Xae ok-loebinn, xae iat-kaan ok-loebinn, xae iat-kann fohdhoang-loebinn.<sup>25</sup>

B. Yan xae fohdhoang-ngoaybinn<sup>26</sup> koag shutwah,<sup>27</sup> xae fohdhoang-loebinn keh yan theang-tak-too<sup>28</sup> mah?

A. Ngox seug<sup>29</sup> daaykhoay\* mu theang-tak-too.

Ngoaybinn. E! Eu!<sup>30</sup>

A. Daannhay yaozi<sup>31</sup> yek wue theang-tak-too shioshio keh.<sup>32</sup>

Ngoaybinn. U! Iu!

B. Nee theang, fohdhoang-ngoaybinn yao yansheang.<sup>33</sup> yao yan xae-shuh<sup>34</sup> daaysheang<sup>35</sup> kiw.

A. Muhay, hay dayyih-kaan<sup>36</sup> fohdhoang-loebinn xaeshuh zeug dhoang<sup>37</sup> kwah.<sup>38</sup>



## NOTES

1. This lesson deals especially with the so-called 'postpositions' or 'localizers.' A localizer is translated into idiomatic English by the use of a single preposition or by a prepositional phrase, as

*Dhoai\*-zeuq* 'on the desk, on top of the desk.'

*Dhoai\*-hawbinn* 'behind the desk, at the back of the desk.'

*Dhoai\*-yawbinn* 'to the right of the desk.'

The suffix *-shuh* 'place' is a general localizer. When it is not necessary to specify whether the relation is 'on' or 'in' or 'beside' or something else, then *-shuh* is used. *Dhoai\*-shuh* 'at the desk, where the desk is.'

Dissyllabic localizers can also be used as full nouns, while monosyllabic localizers like *-shuh* or *-zeuq* cannot. Thus, *zeuqbinn moo yan* 'top side has no people, — there is nobody up there'; *dhoai\* keh yawbinn* 'the right side of the desk.'

2. *Dhoai\*-zeuq yao shu*, lit. 'Desk top has books.' In general, for saying 'There is A at (on, etc.) B,' the order is *B-shuh* (*zeuq*, etc.) *yao A*.

3. *Zapkee* 'ten-several, — ten-odd, — between ten and twenty.'

4. *Ihsi* 'meaning.' The usual way of saying 'A means B' is *A hay B keh ihsi*, as *Yan hay 'man' keh ihsi* 'Yan means man.'

5. *Faanxminn\** 'reverse side, opposite side, the opposite.'

6. *Hahbinn*, lit. 'low-side,' and *taehah*, lit. 'bottom-low,' are interchangeable in most cases, and either can be translated as 'below' or 'under,' with the understanding, of course, that these localizers are substantives in the Chinese construction.

7. It would also be possible to use *yao* here. *Cix-taehah hay dhoai\** 'It is understood that there is something under the paper, and it is a desk.' *Cix-taehah yao dhoai\** means 'There might or might not be anything under the paper, actually there is something, a desk.' *Hay* 'is' tells *what* it is and *yao* 'there is' tells *whether* there is anything.

8. Note preference for the general localizer *-shuh* instead of *-zeuq*, whereas in English the specific preposition 'on' is used.

9. *Baak keh* is a substantive, equivalent to *baak keh cix* 'white paper' or *baak keh yex* 'a white thing.' Lesson 3, Note 10.

10. When *xae* precedes a noun-localizer construction, it can be translated by 'to be' or left untranslated according to the following conditions:

(a) If it is a main predicate, the verb 'to be' must be expressed, as

*Shu xae dhoai\*-zeuqbinn* 'The book is on the desk.'

*Cix xae shu-taehah* 'The paper is under the book.'

(b) If the *xae*-noun-localizer construction occurs before another verb, no verb 'to be' will appear in the translation, as

*Xae cix-zeuqbinn sex keekoh dzih* 'write a few words on the paper.'

11. This is a good illustration of *lhoh* indicating a new situation.

12. When two phrases, especially of the verb-object type, occur in succession, the first can often be translated by an adverbial phrase. Thus *Yog yaw shao sex dzih* 'Use right hand write words, — using the right hand, write words, — write with the right hand.'

13. *Sex* 'write.' Intransitive verbs in English denoting types of activity often take the form of a verb-object construction in Chinese. Thus, 'write' as a type of activity is *sex dzih* 'write words' or 'write characters'; 'to talk' is *koag shutwah* 'speak speech'; 'to telephone' is *taz dinnwah* 'make a telephone call.'

14. Remember that *kah* is derived from *keh* + *ah* 'one (who uses which hand to write with).'

15. The construction *sex tak xoo* can mean either 'can write well' or 'write well.' In the first case, *tak xoo* is a potential complement (Lesson 4, Note 22). In the second case, where *tak xoo* describes the result of *sex* we call the complement a 'descriptive complement.' In the romanized text, descriptive complements will be spelt as separate words without hyphens, and potential complements will be spelt with hyphens. In speaking or in a character text, the meaning will have to come from the context or the nature of the words concerned.

The negative and the (A-not-A) interrogative forms of potential and descriptive constructions do not have the ambiguity referred to above. They are as follows:

Pos.	Pot.	<i>Sex-tak-xoo</i>	'can write well.'
	Descr.	<i>Sex tak xoo</i>	'write well.'
Neg.	Pot.	<i>{ Sex-mu-xoo }</i>	'cannot write well.'
		<i>{ Mu sex-tak-xoo }</i>	
	Descr.	<i>Sex tak mu xoo</i>	'write badly.'
Interr.	Pot.	<i>{ Sex-tak-xoo sex-mu-xoo }</i>	'can (you) write well?'
		<i>{ Sex-mu-sex-tak-xoo }</i>	
	Descr.	<i>Sex tak xoo-mu-xoo</i>	'do (you) write well?'

If a question is asked not in an A-not-A form, but by adding *mah*, *mhe*<sup>2</sup>, *mu nhe*<sup>o</sup> or *ah* to the statement, then ambiguity is still possible: *Yee sex-tak (-) xoo mu nhe*<sup>o</sup>? may mean 'Can you write well?' or 'Do you write well?'

16. *Sex ngoaykwoak-dzih keh zihaw* 'write foreign words' time, time of writing foreign words, — when one writes foreign words.' In general, *keh zihaw* can be translated as 'when...'

17. After personal pronouns, *keh* is often omitted before localizers or words for relationship.

18. *Yao ceung dhoai*\* < *yao iat-ceung dhoai*\*. The *iat* is often omitted in such a construction.

19. *Xae... keh congkaan* is the usual way of saying 'is between...'

20. *Tow dhoai*\*-*dsinbinn* 'to the front of the desk' is the result of walking

and is placed after the verb *haang*. A phrase expressing circumstance or manner is placed before the verb, as *xae dhoai\*-binn haang* 'walk (do walking) in front of the desk.' (See Note 10.)

21. An AN before a noun as subject is to be translated as 'the.'

22. Between a pronoun and a noun, *dhong* is not omitted.

23. When *keh* is inserted between an adjective and its noun, the resulting construction is more like a phrase, while an adjective immediately followed by a noun is more like a syntactical word. Thus *xaak° shu* 'black book,' *xaak° keh shu* 'black kind of book, — black book.'

24. On the use of *xae* 'to be at' instead of *hay* 'to be' before a word denoting a place, see Lesson 2, Note 18.

25. *Fohdhoang* 'lesson-hall, — classroom.'

26. Note that the phrase *xae fohdhoang-ngoaybinn* qualifies the verb-object *koag shutwah*, but that *xae fohdhoang-loebinn keh* is a *keh* construction qualifying the noun *yan*.

27. *Keh zihaw* 'when . . .' is understood after *koag shutwah*.

28. *-too* 'reach,' complement expressing successful attempt. It is stronger than *-kinn* and is applicable to a much larger number of words.

29. Note that the English idiom 'I don't think' really means 'I think that . . . not . . .,' and is so expressed in Chinese.

30. These are supposed to be sounds coming from another classroom.

31. *Yaozi* 'there are times, — sometimes.'

32. *Keh* is here a final particle, with the force of 'such is the case.'

33. *Yansheang* 'sound of people, — voices.'

34. *Xaeshuh* 'there, right there' is often used to indicate progressive action and can then be translated by the '-ing' form: *xaeshuh kiw* 'calling.' (See p. 44.)

35. *Daaysheang* 'big sound, — loudly.'

36. *Dayyih* 'second' is often used in the sense of 'another, a different.'

37. *Zeug* 'go up.' *Zeug dhoang* 'go up to the (class)room, — to have a class.'

38. *Kwah*, fusion of *kwux* + *ah* '(I) guess,' final particle expressing tentativeness or doubt.

## EXERCISES

1. *Comment on the following:*

- (a) Powcix-shuh yao sanman\*. (b) Congkwoak keh powcix-shuh moo ngoaykwoak keh sanman\*. (c) Ngoaykwoak-shu-loebinn yao Congkwoak-dzih. (d) Xaak°paanx-zeuqbinn sex keh dzih hay xaak° dzih. (e) Yoq yunpat sex keh dzih hay xaak° keh. (f) Yika° fohdhoang-loebinn moo yan. (g) Daysaam-foh xae dayiat-foh dayyih-foh keh congkaan. (h) Ngox yika° yoq yaw shao sex dzih. (i) Ngox yika° koag keh hay Congkwoak-wah\*. (j) Kox-caanx tang° xae ngox keh zeuqbinn. (k) Muncong° xeug keh

zihaw, ngoaybinn moo yan. (l) Nhi°-kaan ok-loebinn yao sa'ah-kaan fohdhoang.

2. Answer the following:

- (a) Xaak°paanx-shuh sex 'xaak°' dzih thae-mu-thae-tak-kinn ah?  
 (b) Timxkaae nhe°? (c) Nee yoq faaytzix, haymuhay yoq yaw shao?  
 (d) Nhi°-kaan fohdhoang yao keeto-dow mun ah? (e) Nee yaomoo iat-bow shu? (f) Yoq yunpat sex-chotlai keh dzih hay xaak° dzih deqhay baak dzih? (g) Shu mu xoai keh zihaw, loebinn keh dzih thae-tak-kinn 'can be seen,' Lesson 2, Note 44) mu nhe°? (h) Sex Congkwoak-dzih keh zihaw, dsong pin°binn xeuq pin°binn sex? (i) Sex ngoaykwoak-dzih keh zihaw nhe°? (j) Laepaayyat xae Laepaayiat keh dsinbinn deqhay hawbinn ah? (k) Laepaayiat Laepaaylok congkaan keh kee-yat kiw mhi°yex? (l) Timxkaae xaak° shu muhay yundsun xaak° keh nhe°?

3. Example:

Given:

Ngox moo tang°.

Ngox thae-mu-kinn Ah Saam°.

Answer:

Timxkaae nee thae-mu-kinn Ah Saam° nhe°?

Ianway ngox moo tang°, shoxyix ngox thae-mu-kinn ghoe.

(a) Woang Saam° muwue sex dzih. Woang Saam° mu sex dzih. (b) Ghoe iw tax dinnwah\*. Ghoe xoy dinnwah\*-shuh. (c) Ngox yao leug-ceak shao. Ngox wue dhongzi sex leugkoh dzih. (d) Ngoaybinn keh yan kiw tak kamm daaysheang. Ngoxdey theang-tak-too ngoaybinn keh yan kiw. (e) Ah Woang\* taap feikei lai keh. Ah Woang\* dzoakyat dzaw lai-cox lhoh. (f) Kamyat xae dzoakyat keh hawbinn, xae thengyat keh dsinbinn. Kamyat xae dzoakyat thengyat keh congkaan. (g) Baak cix-shuh sex keh 'baak' dzih hay xaak° keh. Baak cix-shuh sex 'baak' dzih ngoxdey joq thae-tak-kinn. (h) Ngox yatyat theang nee koag Congkwoak-wah\*. Ngox yika° wue koag Congkwoak-wah\* lhoh. (i) Ghoe wah ghoe theang-mu-kinn ngox koag mhi°yex. Ngox xeuq ghoe kamm daaysheang koag shutwah. (j) Ngox mucu nhi°koh dzih hay timx sex keh. Nhi°koh dzih ngox sex-mu-chot. (k) Ah Woang\* hay tzox shao dzow zih keh yan. Ghoe yoq yaw shao sex dzih mu sex-tak-xoo. (l) Ngox keh muncong° mu xeuq. Ngox mucitow nee xae mun-shuh kamm noay lhoh.

4. Example:

Given: Nee Iengman koag tak xoo mu nhe°?

Answer:

- (1) Ngox Iengman koag tak xoo-mu-xoo ah?  
 (2) Ngox Iengman koag tak mu xoo.  
 (3) Timxkaae nhe°?



- (4) Ianway ngox koag-mu-xoo,
- (5) ianway ngox mu koag-tak-xoo,
- (6) shoxyix koag tak mu xoo.

(a) Ghoe yoq moupat sex dzih sex tak xoo mu nhe°? (b) Nhi°koh Saiyan koag Dhoangwah\* koag tak xoo mu nhe°? (c) Nee yoq yunpat sex dzih sex tak daay mu nhe°? (d) Teng Iat dzow zih dzow tak xoo mu nhe°?

5. *Example:*

Given: Nee thae-tak-kinn ghoe mah?

## LESSON 6

### A SMOKE RING

Last night I finished up a matter of business, and I was very tired from working. Afterwards I came back, but I didn't even want to eat supper, and couldn't even eat up one bowl of rice. So I sat on a big sofa to rest awhile.

I had just finished smoking a cigarette, when I saw, inside a smoke ring, what seemed to be a landscape painting. How strange! This smoke ring just wouldn't dissolve. I blew at it, but could not blow it away. Another moment passed and it seemed as if I myself had walked into that picture, too. Having taken a look around, (I saw that) all the things in my room had completely disappeared. The sound of the clock which had been going 'ticktock ticktock' a while ago could no longer be heard, either. The chair I was sitting on had also gone to I-don't-know-where. I only felt as if I were flying to and fro in mid air over a great sea. I looked below, and it seemed as if there were one very beautiful island after another.

I said, "Good, now this is fine! I have often wanted to fly, but never could, this time I am really flying. I am flying both high and fast, what fun! But don't fall down! Otherwise, I'll either fall on the rocks of an island and get crushed to death, or fall into the sea and get drowned."

"Let me fly lower and take a look. See if I can still fly down." I made an attempt, and I was actually still able to fly down. But once I went flying downwards, I kept on flying down, and when I wanted to fly up again, I couldn't fly up at all. Meanwhile I fell lower and lower, down to one thousand feet, nine hundred feet, eight hundred feet, seven hundred, six hundred, five hundred . . . until I was so low that I could see what seemed to be a great many people walking on the ground there. So I said to them in a loud voice: "Hey, you'd better get closer together, stand closer together! I'm coming down!"

Answer:

(1) Ngox thae-mu-thae-tak-kinn ghoe ah?

(2) Ngox thae-mu-kinn ghoe.

(3) Ngox mu thae-tak-kinn ghoe.

(4) Ngox citow ngox thengyat<sup>‡</sup> joq muwue thaekinn ghoe keh.

(a) Nee theang-tak-too ngox koag shutwah mah? (b) Nee seug tak-chot ghoe hay pin<sup>o</sup>-way\* mah? (c) Nee thae-tak-chot nhi<sup>o</sup>ti<sup>o</sup> hay mhi<sup>o</sup>yex pat mah?

<sup>‡</sup> For *thengyat*, substitute other adverbs or adverbial phrases in the answers.

## DAYLOK FOH IATKOH INXUN<sup>o</sup>

Dzoakmaanx ngox dzow-yun<sup>1</sup>-cox<sup>2</sup> iat-ginn zih, daannhay dzow tak xoo gwuy<sup>3</sup> lhoh. Hawloai<sup>4</sup> faan-cox-lai,<sup>5</sup> maanxvaann tou<sup>o</sup> mu seug zek, iat-unx vaann tou<sup>o</sup> zek-mu-saay.<sup>6</sup> Ngox dzaw dsox xae iat-ceung daay sofah<sup>7</sup> shuh<sup>7</sup> thao hax.

Aam'aam<sup>8</sup> zek-yun-cox<sup>9</sup> iat-xao<sup>10</sup> in<sup>o</sup>tzae,<sup>11</sup> thaekinn iatkoh inxun<sup>2</sup>-loebinn xoodsix yao iat-fok shaanshoe-wah\*<sup>12</sup> kamxyeuq\*.<sup>13</sup> Can chotghei lhoh, nhi<sup>o</sup>koh inxun<sup>o</sup> ngaaq mu<sup>14</sup> saann-xoi. Ngox choi hax ghoe, yektou<sup>o</sup> choi-mu-saann. Yaw kwoh-cox iatjann-kaan<sup>o</sup>,<sup>15</sup> xoodsix ngox dzinkee<sup>2</sup> yektou<sup>o</sup> haang-cox-yapxoy<sup>16</sup> kox-fok wah\*-loebinn kamxyeuq\*. Seyminn iat<sup>17</sup> thae, ngox koh voang\*<sup>18</sup>-loebinn ti<sup>o</sup><sup>19</sup> yex tou<sup>o</sup> mukinn-saay. Dhausin<sup>o</sup> koh cong<sup>o</sup> 'tektak tektak' kamx haang keh shengiam yektou<sup>o</sup> theang-mu-too lhoh.<sup>20</sup> Ngox dsox-kanx<sup>21</sup> kox-ceung ix yaw mui xoy-cox pin<sup>o</sup>shuh lhoh. Ngox dzeqhay koaktak xoodsix xae iatkoh daay xoe-zeuqbinn keh xongcong<sup>22</sup> fei-lai fei-xoy kamxyeuq\*. Thae hax hahbinn xoodsix yao iat-dzoh iat-dzoh<sup>23</sup> xoo xoothae keh xoaetoo.

Ngox wah, "Xoo lhah, yinndzoay<sup>24</sup> xoo lhah! Ngox zizeung seug fei tzoq fei-mu-xee, nhi<sup>o</sup>-wan<sup>25</sup> canhay fei-xee lhah. Fei tak yaw kou yaw faay, canhay yaotsoy<sup>26</sup> lhah! Daannhay, mae tit-loakxoy<sup>27</sup> ah! Yukwax muhay ah,<sup>28</sup> dzawhay mu tit-loakxoy xoaetoo koxti<sup>o</sup> zeak-zeuqbinn kamx-see,<sup>29</sup> yektou<sup>o</sup> wue tit-loak xoe-loebinn dzamm-see ah."<sup>30</sup>

"Thag ngox fei-taiti<sup>o</sup><sup>31</sup> thae hax lha<sup>o</sup>; thae hax joq fei-mu-fei-tak-loakxoy." Shih-cox iat-hax, canhay joq fei-tak-loakxoy. Daannhay naow iat xeuq-cox hahbinn fei,<sup>32</sup> dzaw iatjek<sup>33</sup> xeuq hahbinn fei, tzoay seug fei-zeugxoy tou<sup>o</sup> fei-mu-zeug lhoh. Koxjannzi<sup>34</sup> ngox yut loak yut tai<sup>o</sup> tai tow iattsin-cheak, kaopaak-cheak, paatpaak-cheak, tsatpaak, lakaak, nguxpaak, — iatjek tai tow thae-tak-kinn deyhah xoodsix yao xoo yan xaeshuh haang low kamxyeuq\*.<sup>35</sup> Ngox dzaw toy ghoedey daayshang

'No sooner said than done.' By that time, I saw that those things I had taken to be people a moment ago were not people, as a matter of fact, but a lot of big trees. Bang! with a crash I fell on the top of one of the big trees.

I said, "What a mess! I am not at all afraid of having my clothes torn, but if I got my eyes put out, what would I do then? I wonder whether I can still open my eyes now?"

I opened my eyes and took a look. Why, I had fallen asleep a moment ago and had had a dream!

### NOTES

1. *Yun* 'complete, finished,' resultative complement to *dzow*. *Dzow-yun* 'do to a finish, — finish up.'
2. When the verb has an object with a quantitative qualifier, in this case *iat-ginn*, the perfective suffix *-cox* is usually used for an action in the past.
3. *Xoo gwuy* 'very tired,' forms with *tak* a descriptive complement. Cf. Lesson 5, Note 15.
4. *Hawloai* 'afterwards.'
5. *Faanlai* 'come back.' *Faanlai-cox* is also possible.
6. *Saay* 'all gone, finished completely.' *Zek-saay* 'eat up.'
7. The phrase *xae iat-ceung daay sofah\*-shuh* is a complement to the verb *dsox*.
8. *Aam* 'right, suitable.' *Aam'aam* 'just, just as'; 'just now.'
9. Note that *zek* 'eat' is used also for the transitive verb 'to smoke.'
10. *Xao* 'mouth,' here used as AN for a cigarette.
11. *Tzae* 'son'; *-tzae*, diminutive suffix. *In<sup>o</sup>tzae* 'cigarette.'
12. *Shaanshoe* 'mountain-water, — landscape.' *Wah\** 'painting, picture.'
13. *Xoodsix* 'seem,' usually followed by *kamx* or *kamxyeuq\** at the end of the sentence. The sentence is to be analyzed as follows: 'Saw in a smoke ring there seemed to be a landscape painting, as it were.'
14. *Ngaaq* 'stiff, hard; just.' *Ngaaq mu* 'just wouldn't.'
15. Literally 'again, having passed a moment.'
16. *Yaproy* 'go into,' *yaplai* 'come into.' As complement to *haang*, *yaproy* may be translated 'into.'
17. *Seyminn* 'four sides, — all around, around.' *Iat* with a verb, 'once, as soon as, having . . .'
18. *Ngox koh voang\** 'my room.' *Keh* is dropped here after *Ngox* be-

wah: "Uai, ncedey xoo haang-maaiti<sup>47</sup>, ghee-maaiti<sup>48</sup> lha<sup>49</sup>! Ngox xaxai lha<sup>50</sup>!"

'Shut zi jhi, nah zi faay.<sup>51</sup>' Koxjannzi thaekinn dhausin<sup>52</sup> yux<sup>53</sup> 'ceh dsix hay yan koxti<sup>54</sup> yex yunloai tou<sup>55</sup> muhay yan, hay xooto-pho daai<sup>56</sup> lai keh. Lam! iat-sheang, tit-cox-loakxoy gheicong<sup>57</sup> iat-pho daay zih keh zuh-teag-zeuqbinn.

Ngox wah, "Bay lhoh! Tzeung<sup>58</sup> shaam<sup>59</sup>vu chex-laann-cox tou<sup>60</sup> phah, yukwox tzeung ngox toy ngaanx<sup>61</sup> joaq-maang-cox dzaw<sup>62</sup> baann nhc<sup>63</sup>? Muci<sup>64</sup> yika<sup>65</sup> ngox toy ngaanx joq caang-tak-xoai ma<sup>66</sup> . . .

Caang-xoai toy ngaanx iat thae. Timx ci<sup>67</sup> dhausin<sup>68</sup> hay<sup>69</sup> fann-jeuk-cox,<sup>70</sup> faat-cox iatkoh moq!

cause *voang\** is preceded by an AN. In general, when both *keh* and AN (or demonstrative *kox-* plus AN) come together, one or the other is dropped.

19. *Voang\*-loebinn ti<sup>71</sup> yex* 'the things in the room.' Note again the omission of *keh* after *-loebinn* because of the use of AN *ti<sup>72</sup>*. (*Ti<sup>73</sup>* is an abbreviated form of *koxti<sup>74</sup>*.)

20. *Lhoh* here after the negative has the force of 'no longer, not . . . any more.'

21. *-kanx*, suffix for progressive action. *Dsox-kanx* 'sitting.'

22. *Xongcong* 'middle of emptiness, — mid air.'

23. Reduplicated *iat* + AN has the force of 'one . . . after another.'

24. *Yinndzoay* 'now,' slightly more formal than *yika<sup>75</sup>*.

25. *Nhi<sup>76</sup>-wan* 'this time,' *wan* being AN for verbs (Lesson 1, Note 41).

26. *Yaotsoy* 'have interest, — interesting, fun.'

27. *Loak* 'drop, fall'; *loakxoy* 'fall (away from speaker)'; *-loakxoy* 'down.' *Tit* 'stumble, have a fall.' *Tit-loakxoy* 'fall down (away). An observer from below would say, *Ghoe tit-loaklai lhah!*

28. *Yukwox* 'if.' *Yukwox muhay ah* 'otherwise, or else.'

29. *Xamx-see* 'crush-die, — crush to death.'

30. Instead of an 'either . . . or' construction (*waak . . . waak*, a logically equivalent form 'if not . . . , in any case . . . ' is usually preferred. The sentence is to be analyzed as: 'Otherwise, even if I don't fall on the rocks of an island and get crushed to death, in any case I should fall into the sea and drown.'

31. *Tai* 'low,' opposite of *kou*, resultative complement of *fei*. *Ti<sup>77</sup>* 'some a little,' is one of the ways of forming the comparative degree of adjectives and adverbs. *Taiti<sup>78</sup>* 'lower.'

32. *Xeuq-cox* 'went toward.' *Iat xeuq-cox hahbinn fei, dzaw . . .* 'Once I went flying downwards. . . '

33. *Iatjek* 'one-straight, — straight ahead, keep on. . . '



34. *Korjannzi* 'that period of time, — meanwhile, at that time.'
35. *Yut . . . yut* 'the more . . . the more.' *Ngox yut loak yut tai* 'The more I fell, the lower I got, — I fell lower and lower.'
36. *Iatjek . . . kamxyeug\**, lit. 'straight on down to (such an extent that I) could see on the ground there seemed to be a great many people there walking, as it were.'
37. *Maai* 'to move close together, together.' The sentence is to be analyzed as: 'You (will do) well to walk closer together (to make room for me).'
38. *Shut zi jhi, nah zi faay* 'Saying time slow, that time fast,' is a common saying, half literary and half Mandarin, often used in story-telling, 'No sooner said than done.'
39. *Yixwai* 'presume, take it that . . .' *Yixwai xoodsix hay yan koxi° yex* 'those things which I had thought seemed to be people.'
40. *Ghei*, literary word for 'his, her, its, their.' *Gheicong* 'their midst.' *Gheicong iat-pho* 'one (of them).'
41. When a verb has both a direct object and a complement, the tendency in Chinese is to break up the construction into two verbal phrases. The first part consists of *tzeung* 'take hold of' and the direct object, while the second phrase contains the more specific verb plus the complement. We shall call the whole construction a *tzeung*-construction. For example, instead of *joaq-maang-cox toy ngaanx* 'knock blinded the eyes, — put out the eyes,' a more common way of saying it is *tzeung toy ngaanx joaq-maang-cox* 'take the eyes, knock (them) blinded, — have the eyes put out.' Similarly, *tzeung nhi°-unx vaann zek-saay* 'take this bowl of rice, eat it up, — eat up this bowl of rice,' and *tzeung koh inxun° choi-choi nhi°-kaan voang\** 'take the smoke ring blow out of this room, — blow the smoke ring out of this room.' Cf. Exercise 3.
42. *Toy ngaanx* '(my) pair of eyes, — my eyes.'
43. *Dzaw* 'then,' though often omitted in English translation, is usually present in 'if-then' constructions in Chinese.
44. *Muci* 'don't know,' followed by an indirect question, can be translated, 'I wonder whether . . . , I wonder if . . .'
45. *Timx ci* 'how should I know that . . . ?, — why!' Cf. English 'Who knows but that . . . ?' and the colloquial 'What do you know!'
46. *Hay* here has intensive force, 'the fact is . . .'
47. *Fann* 'sleep,' *fann-jeuk* 'fall asleep.'

## EXERCISES

1. Answer the following:

- (a) *Nee zek-cox vaann zek ti° mhi°yex in° ah?* (b) *Nee dzoakmaanx zek-cox kee-unx vaann?* (c) *Nee wuemuwue (xae) inxun°-loebinn joq choi*

iatkoh inxun°? (d) Fann-jeuk keh zihaw thae-tak-kinn yex mah? (e) Fann-jeuk keh zihaw koag-mu-koag shutwah? (f) Xoa-congkaan yukwox yao dey, kox-faay dey kiw mhi°yex? (g) Feikei fei tak faay ah, deghay zun haang tak faay nhe°? (h) "Yinndzoay" leugkoh dzih ('character', 'way mhi°yex ihsi? (i) Yukwox iatkoh yan xae shaan-zeugbinn tit-loak zee wue timxyeuq\* ah? (j) Yukwox nee koaktak gwuy, cihxoo 'had better' dzow mhi°yex nhe°? (k) Iatkoh yan xae ('from') xongcong tit-loak zun shuh hay mhi°yex shengiam nhe°? (l) Yukwox nee mu seng 'want' gho daaysheang koag shutwah, nee iw toy gho timxyeuq\* koag nhe°?

### 2. Example:

Given:

(1) Dhausin° gho theang-mu-too.

Answer:

Yika° theang-mu-theang-tak-too nhe°?

Yika° theang-tak-too lhoh.

or

(2) Dzoakyat sex tak xoo.

or

Kammat sex tak xoo-mu-xoo nhe°?

Kammat sex tak mu xoo lhoh.

(a) Dhausin° ngox tzog mu fei-tak-xee. (b) Dhausin° theang-mu-too nee wah mhi°yex. (c) Ngox dhausin° koxti° Congkwoak-wah\* koag tak mu xoo. (d) Dhausin° xoodsix theang-tak-kinn koxkoh cong° haang keh sheang. (e) Dzoakmaanx ti° inxun° tzog choi-mu-saann. (f) Dhausin° ngox iat dsox zun ('every time I took a boat') dzaw fann-mu-jeuk. (g) Ngox dhausin° kox-unx vaann zek-mu-saay. (h) Nee dhausin° koag tak kamm faay. (i) Nhi°-ginn zih ngox dzoakyat dzow-mu-yun. (j) Ngox dhausin° yixwai nhi°ti° in°tzae ngoxdek zek-mu-saay. (k) Ngox dhausin° yixwai tit-loak xoa-shuh hay tit-mu-see keh. (l) Koxti° zih Laepaayyat dzow-mu-yun.

### 3. Example:

Given:

Faayti° xoi hax mun.

Answer:

Faayti° tzeung dow mun xoi hax.

(a) Bay lhoh, gho tax-laann-cox ceak vaann-unx lhoh. (b) Faayti° thae-yun nhi°-bow shu! (c) Mae tit-laann-cox kox-bow shu keh cih! (d) Ngox iw choi-saann voang\*-loebinn keh in°. (e) Bay lhoh, ngox kox cong° tit-loak-cox shoe-loebinn lhoh. (f) Nee wuemuwue dhong ngox 'for me' baann-xoo nhi°-ginn zih? (g) Nee timxkaae mu dzow-yun koxti° sin nhe°? (h) Caang-xoi nee toy ngaanx! (i) Ngox iw nee joq kang at-wan nhi°koh moq. (j) Sex-jekti° ('more straight') koh 'iat' dzaw sex-congkaanti° koh 'cong' dzih! (k) Gho choi-cox kox-ceung cix loak dey hah lhoh. (l) Ngox aam'aam zek-saay-cox iat-daay unx vaann.

4. From the nouns and their AN learned so far, make a list of phrases like *iat-dzoh iat-dzoh keh x oetoo*.

5. *Translate into Chinese:*

(a) When I ate my supper, I ate (see Note 2) three bowls of rice.  
 (b) Strange to say, what I thought at first were people, were not people to start with, but many beautiful islands. (c) Do you often take an airplane? (d) Too bad! My clothes are torn. What shall we do? (e) I can't even finish one cigarette. (f) He talked faster and faster. (Use the 'the

## LESSON 7

## MR. CAN'T STOP TALKING

I have a friend called Can't Stop Talking. This gentleman is very fond of talking, so people call him the Phonograph, or the Broadcasting Station. When he goes to sleep at night, he talks in his sleep. In the morning as soon as he wakes up, he starts talking to himself. After he gets up and sees people — well, I don't have to tell you (what happens) then!

No matter what you talk about, no matter what you ask him, he always has something to say to you. He tells you, for example, what is good and what is bad, which are big and which are small. If the first thing is better than the second, then the second thing is not so good as the first. If I don't get up as late as you do, then you don't get up as early as I. He says that steamships go faster than people, that automobiles are faster than steamships, that trains, moreover, are still faster than automobiles, therefore trains are much faster than steamships. Furthermore, there are airplanes, faster than everything else, nothing else is as fast as an airplane, thus they are the fastest things in the world, so he says.

He also likes to discuss people. If he isn't talking about Ceung Saam's good points, he is talking about Lee Sey's shortcomings. He says so-and-so and so-and-so are alike, so-and-so is a little better than so-and-so, so-and-so is worse than so-and-so, so-and-so is not much good, so-and-so is actually pretty bad, so-and-so is really awfully bad. No fear of there being too many good men; as for bad men, the fewer the better. There had better not be too many bad men; however, the more good men the better. He says he hopes that the people of the world will get better day by day, so that good people will become more numerous every day and bad people will be day by day fewer.

Do you mean to say that this friend of yours actually talks from morning to night? Not quite so bad as that, but almost. He starts talking in the morning, and once he has begun, he talks until afternoon and never remembers the time until he is quite hungry. By the time he is really so hungry that he can't stand it, only then does he slowly walk away to eat his meal, talking at the same time.



more . . . the more . . . ' form.) (g) There were many big trees on the island  
 (h) There wasn't a person around me (use *moo*). (i) After trying a little  
 he could actually still open his eyes. (j) In less time than it takes to say  
 it, a man fell into the sea. (k) Too bad, I do not know how to write the  
 character 'big' any more. (l) Gosh! What are those things flying down  
 from mid air?

## DAYTSAT FOH

### DHAAM<sup>1</sup> PATDHENG SINSHAANG

Ngox yao iatkoh bhangyao kiwdzow<sup>2</sup> Dhaam Patdheng Nhi'-ay\*  
 sinshaang tzoy<sup>3</sup> cong'ih koag shutwah, shoxyix yandey kiw ghoe dzaw  
 Laushengkei<sup>4</sup>, yaw kiw ghoe dzow Pohiam°-dhoai. Ghoe yehmaann-xee\*  
 fann-jeuk-cox dzaw faat xoaixao-moq.<sup>5</sup> Ciudhautzoo<sup>6</sup> iat seag-cox yaw  
 dzihkee iatkohyan\* xaeshuh koag shutwah.<sup>7</sup> Xee shan yixhaw kinn-cox  
 yan, kamx dzaw kaq mushae<sup>8</sup> koag lha°.

Dsoibinn nee koag mhi°yex, dsoibinn nee mann ghoe mhi°yex, ghoe  
 timxtou° yao<sup>9</sup> shutwah dhong nee koag. Bheeyu wah mhi°yex xoo.  
 mhi°yex iay, pin°ti° daay, pin°ti° say. Yukwox dayiat-ginn xoo kwoh  
 dayyih-ginn, dayyih-ginn dzaw<sup>12</sup> moo dayiat-ginn kamm xoo. Yukwox  
 ngox xee shan moo nee kamm jhi, nee xee shan dzaw moo ngox kamm tzoo.  
 Ghoe wah foxzun<sup>13</sup> faay kwoh yan haang, wah xeyche<sup>14</sup> faay kwoh foxzun.  
 foxche<sup>15</sup> yaw kaq faay kwoh xeyche, shoxyix foxche peekaaw<sup>16</sup> foxzun faay  
 tak to.<sup>17</sup> Yaw yao feikei pee yeuqyeuq<sup>18</sup> tou° faay-tak-kwoh,<sup>19</sup> mhi°yex  
 tou°<sup>20</sup> moo feikei kamm faay, kamx dzaw hay shaykaay-zeuq cih faay  
 keh yex woh.<sup>22</sup>

Ghoe yaw cong'ih yixlonn yan. Muhay koag Ceung Saam° jheung, dzaw  
 hay koag Lee Sey tunx.<sup>23</sup> Wah pin°koh dhong pin°koh iatyeuq, pin°koh  
 xoo kwoh pin°koh ti°kammto°, pin°koh pee pin°koh iayti°, pin°koh muhay  
 kee xoo, pin°koh jekdseng xoo iay, pin°koh canhay iay-gek<sup>24</sup> lhah. Xoo yan  
 mu phah<sup>25</sup> thaay to,<sup>26</sup> iay yan yut shio yut xoo. Iay yan mu xoo<sup>27</sup> to-  
 kwoh\*dhau, xoo yan dzaw yuh<sup>28</sup> to yuh xoo. Ghoe wah ghoe xei-moq  
 shaykaay-zeuq keh yan iat-yat xoo kwoh iat-yat, kamx dzaw hay xoo yan  
 iat-yat iat-yat to, iay yan iat-yat iat-yat shio lhoh.

Muthong°<sup>29</sup> nee nhi°-way\* bhangyao ngaaqhay dsong ciu<sup>30</sup> koag tow  
 maannx keh mhe°? Soiyin\*<sup>31</sup> mucihtow<sup>32</sup> yundsun kamxyeuq\*. Iannab  
 yektou° chamuto°<sup>33</sup> lhoh. Ghoe dsong ciudhautzoo koag-xee iat kooz iay  
 koag tow aanncaw, mu tow zapfan dhoongoh, tzog mu keytak<sup>34</sup> shio  
 Tag tow<sup>35</sup> canhay ngoh tow<sup>36</sup> moo faattzix<sup>37</sup> koxjannzi, ghoe cil<sup>38</sup> maann  
 maann\*dey\* iatpin<sup>38</sup> koag-kanx shutwah iatpin haang-xoy zek yan  
 Patkwoh<sup>39</sup> lin zek vaann ghoe tou° muhay xooxoodey\* zek keh. Ghoe



But even when he eats, he does not eat properly, either. When he starts eating, he eats either very, very fast, or very, very slowly. There is absolutely no certainty about the speed with which he eats. Sometimes, when he is talking, he uses his chopsticks to write on the table and forgets to eat with them. Sometimes, he talks and eats at the same time, and the faster he talks the more voraciously he eats, and the less able he is to stop talking, the less able he is to stop eating, so the story goes.

Then, is there no way to make him talk less? There is simply no way. The more you interrupt him, the more he doesn't stop. Unless you actually cover up his mouth. Otherwise, the day will never come when he will stop talking. If you want to wait until he stops talking of his own accord, well you would have to wait until the sun rises in the west!

### NOTES

1. *Dhamm* 'to converse, to chat'; a common surname. *Pat*, Mandarin and literary word for 'not.' *Dheng* 'stop.' *Dhaam-pat-dheng* = *koag-mu-dheng* 'can't stop chatting.' The character text has for *Patdheng* two homonymous characters which can be translated as 'Hall of Pens,' a plausible personal name.

2. *Kiwdzow* 'call to be, call as, — called.'

3. *Tzoy*, 'most, —est'; loosely, 'very, extremely.'

4. *Laushengkei*<sup>o</sup> 'retain sound machine, — phonograph.'

5. *Faat xoi xiao-moq* 'have open-mouthed dream, — to talk in one's sleep.'

6. *Ciudhautzoo* or *ciutzoo* 'morning.'

7. *Yaw . . . shutwah* may be analyzed: 'Again to himself alone he is there talking.'

8. *Kaq mushae* 'still more needn't, — need still less.'

9. *Yao shutwah koag* 'have words to say.' Similarly, *yao zih dzow* 'have something to do'; *yao vaann zek* 'have food to eat.'

10. The verb 'to be' before an adjective in English is not to be translated with *hay*. A quality word like *xoo* is to be translated as 'good' when used attributively, and as 'is good, are good,' etc., when used predicatively.

*Hay* is used before a quality word only under one of these three conditions:

(1) When there is *keh* at the end of the sentence (Lesson 3, Note 10), as *Nhi<sup>o</sup>-bow shu hay baak keh* 'This book is (a) white one.'

(2) When one quality is contrasted with another, as *Ghoe hay kou, muhay daay* 'He is tall, not big.'

(3) When special emphasis is laid on the assertion, as *Ghoe hay daay* 'He is big (although you say he isn't).'

zek-xee vaann lai<sup>40</sup> keh zihaw, muhay<sup>41</sup> zek tak xoo faay xoo faay kamx dzawhay xoo maann xoo maann kamx zek. Ghoe zek yox ken faayvaann<sup>42</sup> yundsun moo iatdeq keh. Yaozi koag-kanx shutwah dzaw yut faay<sup>43</sup> xae dhoai\*-shuh sex dzih, mukeytak yox ghoe<sup>44</sup> lai zek vaann<sup>45</sup> mhe<sup>46</sup>. Tawz nhe<sup>47</sup>, ghoe iatpin koag iatpin zek, koag tak yut faay dzaw zek tak<sup>48</sup> loang, yut koag-mu-yun, dzaw yut zek-mu-yun lhoh woh

Kamx moo faattzix kiw ghoe koag-shioti<sup>49</sup> mhe<sup>50</sup>? Jekdseng moo baann faat.<sup>51</sup> Nee yut dhong ghoe wannkat,<sup>52</sup> ghoe yut mu dheng. Jia di<sup>53</sup> canhay amx-juh ghoe koh tzoe. Muhay ghoe dzaw moo dheng xao zek yattzix lhah. Nee yeuk'hay<sup>54</sup> iw tag tow ghoe dxihkee<sup>55</sup> koag tow mu koag ah, kamx dzaw tag koh yitdhau\*<sup>56</sup> xae sai-binn chot lhah!

11. In comparing degrees, superior, equal, and inferior degrees are expressed as follows:

Superior: <i>A xoo kwoh B</i>	'A is better than B.'
Equal: <i>A yao B kamm xoo</i>	'A has B that good, — A is as good as B.'
Inferior: <i>A moo B kamm xoo</i>	'A has not B that good, — A is not so good as B.'

12. Note that *dzaw* ('then' of 'if-then') is placed after the subject not before.

13. *Foxzun* 'fire-ship, — steamship.'

14. *Xeyche* 'gas vehicle, — automobile.'

15. *Foxche* 'fire-vehicle, — train.'

16. *Peekaaw* (or *pee*) 'compare, than.' A comparison phrase with *peekaaw* precedes the word qualified, as against a comparison phrase with *kwoh* which follows the same word order as a 'than-phrase' in English.

17. *Faay tak to* 'fast by much,' a descriptive-complement construction. *Tak to* after an adjective is the usual way of saying 'much . . . er.' Note that although *faayti*<sup>57</sup> means 'faster,' the *-ti*<sup>58</sup> is not used when *tak to* follows.

18. *Yeuqyeuq* 'everything,' is a case of a reduplicated AN with a distributive meaning.

19. *Faay-tak-kwoh* 'can surpass in speed,' a potential-complement construction.

20. *Mhi<sup>59</sup>yex tou<sup>60</sup>*, followed by *moo* or *mu*, 'nothing.'

21. *Cih* is used to form the superlative degree, 'most, . . . -est.' *Cih faay* 'fastest.' (See also Note 3 above.)

22. *Woh < wah + oh* 'so he says, so they say, as the saying goes.'

23. *Muhay koag . . . tunx*, lit. 'If he is not talking about Coang Saam' being long, he is talking about Lee Sey being short.' This is a common way of saying 'he gossips.'

24. *gek* 'to an extreme, - awfully' is a resultative complement. *Gek* occurring before the word qualified is a more formal word and may be translated 'extremely,' as *gek iay* 'extremely bad.'

25. *Mu phah* 'not afraid, don't fear' is an interpolated phrase: 'good men, one needn't fear, are too many.'

26. In a sentence containing *to* or *shio*, especially when *thaay* is added, Chinese prefers to make such words the main predicate. For example, in 'I have too little money,' the point is not that I *have* money, but that my money is *too little*, so the preferred form is *ngox (keh) dsin\* thaay shio*.

27. *Muxoo*, often abbreviated to *moo*, 'had better not.'

28. *Yuh* 'the more' is a more literary word than *yut*.

29. *Thong* 'go through; logical.' *Muthong* 'I can't see through it, — do you mean to say . . . ?'

30. *Ciu* is used for *ciudhautzoo* or *ciutzoo* only in such fixed phrases as *dsong ciu tow maanz*. Cf. 'from morn till night.'

31. *Soiyin\** 'although' is here translated by stressing 'that.'

32. *Mucihlow* or *mucih'iu* 'not reach to, — not as bad as . . .'

33. *Chamuto* 'differ not much, — almost.'

34. *Mu tow zapsan . . . zihaw*, lit. 'not reaching ten-tenths stomach-hungry, always does not remember the time, — never remembers the time until quite hungry.'

35. *Tag tow . . . kozjannzi* 'wait to . . . that time, — by the time . . .'

36. *Tow* 'to the extent that . . . , so . . . that . . . ,' as *gwuy tow caang-mu-xoi ngox toy ngaanz lhoh* 'so tired that I cannot open my eyes.'

37. *Moo faattzix* 'has no way, has no method, doesn't know what to do, can't stand it.'

38. *Iatpin* 'one side.' *Iatpin . . . iatpin . . .* 'on the one hand . . . while at the same time . . . , . . . and . . . at the same time.'

39. *Patkwoh* 'not surpass, — only, but.'

40. *Zek-zeelai* 'start eating.' The complement *-zeelai* is usually split into two parts by an inserted object, *vaann* in this case.

41. *Muhay . . . dzawhay . . .* 'if not . . . then' = 'either . . . or . . .'

42. Words for opposite qualities often form compounds representing a neutral scale, as *faaymaann* 'fast-slow, — speed'; *daaysay* 'big-small, — size'; *xoo'iaay* 'good-bad, — quality.'

43. Note that possessive pronouns are used more frequently in English than in Chinese. Whereas one says in English 'He puts on his hat,' 'I wash my hands,' 'You finish your meal,' etc., the possessive pronoun is not used in Chinese unless it is needed for emphasis or for clarity. In translating from English into Chinese, remember to take off your possessive pronouns, and in translating from Chinese into English, remember to add suitable possessive pronouns.

44. Note use of *ghoe* for 'them' when referring to inanimate things.

45. *Yeq ghoe lai zek vaann* 'use them to eat (with), - eat with them' *Lai* (or *roy*) in such constructions can be translated as 'to' or 'in order to'.
46. This use of *yut . . . yut . . .* is more like the English 'the more . . . the more . . .' construction than the example in Lesson 6, Note 35.
47. *Buannfaat* 'managing method, — way to do.' *Moo buannfaat* no way (out), cannot do anything about it.'
48. (*Dhong*) . . . *wannkat* 'to interrupt.'
49. While *jhufei* expresses the idea of 'unless,' it is usually attached to an independent clause. *Jhufei nee . . . tzoe* 'unless you actually cover up his mouth,' i.e. 'the only thing for you to do is actually to cover up his mouth.' *Muhay dzaw . . .* 'If not, then, — otherwise, or else.'
50. *Yek'hay* 'if' is slightly more literary than *yukwox*.
51. *Koag tow mu koag*, lit. 'talk to (the time when he) does not talk.'
52. *Yitdhau\** 'hot-head, — the sun.'

## EXERCISES

## 1. Answer the following:

(a) *Dhaam Patdheng joq* ('also') *kiwdzow mhi'yex*? (b) *Timxkaae kiwdzow . . . nhe°?* (c) *Iatkoh yan fann-jeuk-cox koag shutwah kiwdzow timx ah?* (d) *Yao mhi'yex haang tak joq faay kwoh foxche nhe°?* (e) 'Iay' *dzihi hay mhi'yex ihsi ah?* (f) 'To-kwohdhau' *hay mhi'yex ihsi nhe°?* (g) 'Daay' *keh faanxminn\* hay mhi'yex ah?* 'Jheung' *keh faanxminn\* nhe°?* 'Maann' *keh faanxminn\* nhe°?* (h) *Dhaam Patdheng zek vaann keh zihaw zek tak faay-mu-faay ah?* (i) *Ghoe yaozi yeq mhi'yex lai sex dzihi nhe°?* (j) *Yukwox nee dhong ghoe wannkat ghoe dzaw timxyeuq\* nhe°?* (k) *Dhaam Patdheng timxyeuq\* cih wue dheng xao?* (l) *Yitdhau\* keezi\* cih xae saibinn chotlai nhe°?*

## 2. Example:

Given:

*Ngox daay kwoh ghoe*  
(or *peekaaw ghoe daay*).

Answer:

*Yukwox nee daay kwoh ghoe*  
(or *peekaaw, etc*), *ghoe dzaw moo*  
*nee kamm daay*.

(a) *Iat-pho zuh pee iatkoh yan kou*. (b) *Yeq moupas sex keh dzihi peekaaw yeq yunpat sex keh dzihi xaak°*. (c) *Foxche haang tak faay kwoh foxzun*. (d) *Poweix keh cix baak kwoh paau yex keh cix*. (e) *Ghoe zek vaann zek tak to kwoh ngox*. (f) *Ngox sex Iengman peekaaw sex Congman faayti°*. (g) *Dhaam Patdheng koag shutwah keh zihaw to kwoh zek yex keh zihaw*. (h) *Ngoxdey lai tak tzoo kwoh ngoxdey keh sinshaang*. (i) *Nee koag shutwah keh sheang peekaaw ngox koag shutwah keh sheang kouti°*. (j) *Ngox (xae) ciudhautzoo peekaaw (xae) yehmaanx-xaak° ngohti°*.



(k) Foxche jheung kwoh foxzun, yaw faay kwoh foxzun. (l) Dhoai\* kou kwoh taq, yaw daay kwoh taq.

3. *Translate into Chinese:*

(a) They call him Mr. Non-Stop, as well as The Broadcasting Station. (b) If he is not talking about one ('this') thing, he is talking about another. (c) No matter what time it is, he never remembers to eat his meals. (d) The more I wanted to (*seug*) fly the less I could fly. (e) He told what places he had been to, and what people he had seen. (f) The more people I see, the better. (g) After falling asleep, he still talks. (h) Do you mean to say that he never stops? (i) Although I am not completely ignorant of ('don't know') Chinese, I am almost. (j) Don't interrupt me! (k) There is nothing absolutely certain about man's goodness or badness (*xoo'iaay*). (l) We simply don't know what to do.

4. *Example:*

Given:

Answer:

Ghoe tow (*or* tag tow) thaekinn-cox      Ghoe mey ('not yet') thaekinn yan  
yan cih koag shutwah.                      koxjannzi (*or* keh zihaw) tzog mu

## LESSON 8

### ANTONYMS

Of the affairs of the world, of the things in the world, there is not one that does not have two sides, a right and a reverse. No matter what the thing is, if it has a right side, it has a reverse side, if it has a reverse side, then it has a right side. This is a fixed principle, which everyone knows and which everyone understands. For example, the opposite of come is go, the opposite of buy is sell, the opposite of true is false, the opposite of small is large. Moreover, 'not new' is 'old,' 'not cold' is 'warm,' 'not short' is called 'long,' 'not hard' is called 'soft.' If a thing is not easy to do, then we say this thing is rather difficult, so to speak. If it is easily done, then we say this thing is quite easy. Therefore difficult and easy are also antonyms. When a person is asleep, he is not awake then; when he is awake, he is not asleep. Thus asleep and awake, again, are antonyms.

We now know already that things have a right and a reverse. In the use of words, there is also a right and a reverse. But sometimes in speaking of an opposite thing, you do not need to use an opposite word, it will be all right just to add a 'not.' The opposite of like is hate; or you may put it more lightly and just say 'don't like.' The opposite of good is bad, but ordinarily you just say 'not good.' To be able to hear intelligently is called

koag shutwah, daannhay iat thae-  
kinn-cox yan ghoe dzaw koag shut-  
wah lhoh.

(a) Ghoe xee-cox shan cih zek tzootsaan°. (b) Ghoe fann-jeuk-cox cih faat xoaixao-moq. (c) Iatkoh yan dzow yex dzow tak to cih koaktak gony. (d) Yao yan tax dinnwah\* lai koxjannzi koh dinnecong° cih xeng 'e, Nhi' way\* sinshaang tzog'hay theangkinn-cox foxche kiw lhah, cih keytak-xee ghoe iw taap che°. (f) Ghoe tow ngoh tak kanx'iw cih xoy zek yex. 'g, Nee amx-juh ngox ceung cix ngox cih moo faattzix xae cix-shuh xee dzin thae. (h) Ngox zek-cox vaann cih zek in°. (i) Seag-cox cih theangkinn cong' haang keh sheang. (j) Ngox xoy-cox Congkwoak cih wue shae faattzix zee yex. (k) Nhi°shuh iw tow yehmaanx-xaak° zapyih-timxcong° cih theang-tak-too xae Congkwoak pohiam-dhoai keh sanman\*. (l) Iat-ginn yex tag tow nee shih-kwoh-cox cih citow wuemuwue dzow.

5. Write ten sentences using the *soiyin*\*...*yek* (or *daannhay*) construction.

## DAYPAAT FOH CEQFAANX DZIH<sup>1</sup>

Shaykaay-zeuq keh zih, shaykaay-zeuq keh yex, moo iat-ginn moo ceqfaanx leug-minn keh. Dsoibinn mhi°yex zihmat,<sup>2</sup> yao ceqminn\* dzaw yao faanxminn\*, yao faanxminn\* dzaw yao ceqminn\*. Nhi°koh hay iatdeq keh dowlee, yanyan tou° citow, yanyan tou° mengbaak keh.<sup>3</sup> Bheeyu lai keh faanxminn\* hay xoy, maae keh faanxminn\* hay maay, can keh faanxminn\* hay kax, say keh faanxminn\* hay daay. Joq yao mu san dzaw hay gaw, mu toq dzaw hay nunx, mu tunx kiwdzow jheung, mu ngaaq kiwdzow yunx. Yukwox iat-ginn zih mu xoo<sup>4</sup> dzow, dzaw wah nhi°-ginn zih xoo naan woh. Yukwox xoo dzow keh nhe°, dzaw wah nhi°-ginn zih xoo yongvih poh. Shoxyix naan dhong yih yek hay ceqfaanx keh dzih lhoh. Yan fann-jeuk keh zihaw muhay seag xaeshuh, seag keh zihaw dzaw muhay fann-jeuk-cox.<sup>5</sup> Kamx fann-jeuk dhong seag yaw hay ceqfaanx keh dzih lhoh.

Ngoxdey yinndzoay yixkeng citow zihmat yao ceq yao faanx. Yoq dzih yektou° yao ceq yao faanx. Daannhay yaozi koag faanxminn\* keh zih. mushae yoq faanxminn\* keh dzih, ka iatkoh 'mu' dzih<sup>6</sup> dzaw tak lhoh Cong'ih keh faanxminn\* hay tzang, wah-xeangti° dzaw wah 'mu cong'ih. Xoo keh faanxminn\* hay iay, daannhay bhengzeung dzaw wah 'mu xoo' Theang-tak-mengbaak kiwdzow shektheang, theang-mu-mengbaak kiw-

'to understand,' to be unable to hear intelligently is called 'not to understand.' To be able to read is called 'to know how to read,' not to be able to read is called 'not to know how to read.'

If you ask me, 'May I open the door?' and if I let you open the door, then I say, 'You may open the door'; if, however, I don't let you open the door, then I say, 'You may not open the door,' or 'Don't open the door.' If you ask me again, 'Will it be all right just to open the door?' then I say, 'No, no! That won't do!' To put it still more strongly, I will say, 'I forbid you to open the door!' If there is a rather difficult thing I want to ask you to do, I will ask you, 'Are you willing to do this thing for me?' If you say, 'This thing is very hard,' then I know that you are not willing to do it. If there is a very dangerous place, and I ask you, 'Do you dare to go to that place?' and if you say, 'I am afraid it's too dangerous there!' then I know that you don't dare to go.

There are many more two-sided things which, when you look at them, seem to be opposites, but are really only correlatives, not opposites. The counterpart of father is mother, the counterpart of parents is sons and daughters. The counterpart of man is woman, the counterpart of children is grownups. The counterpart of drink is eat, the counterpart of water is fire, the counterpart of here is there, the counterpart of you is I. You listen with your ears, you talk with your mouth, you read with your eyes, you write with your hand; listen and talk, read and write, again, are two pairs of paired words. If you cannot understand, cannot speak, cannot read, cannot write Chinese now, then it is because you have not yet thoroughly learned your Chinese. On the other hand, by the time you have learned it, then you can both understand it and speak it, and read it, and write it.

### NOTES

1. *Ceq* 'right (as opposed to reverse, opposite).' *Faanx* 'reverse, opposite.' *Ceqfaanx dzih* 'antonyms.'

2. *Mat* is the literary equivalent of *yex*. *Zihmat* 'affair — object, — thing' (learned term).

3. This construction is to be taken as a substantive construction in apposition to *dowlee*, with a repeated *dowlee* understood after *keh*: *Nhi<sup>2</sup>koh hay iatdeq keh dowlee, yanyan tou<sup>o</sup> citow, yanyan tou<sup>o</sup> mengbaak keh (dowlee)* 'This is a fixed principle, (a principle) which everyone knows and which everyone understands.'

4. *Xoo* 'good to; easy to.' *Xoozek* 'good to eat'; *xoo dzow* 'easy to do.' Where the verb after *xoo* admits of possible ambiguity, the meaning depends upon the context. As an aid to the student, we shall write *xoo-* together with the following verb when it means 'good' and separately when it means 'easy.'



dzow mu shektheang. Wue dok shu<sup>7</sup> kiwdzow shek dok shu, mushek dok shu kiwdzow mushek dok shu.

Yeukkwox nee mann ngox, 'Xox-mu-xoxyix<sup>8</sup> xoai mun?' yukwox ngox pee<sup>9</sup> nee xoai mun, ngox dzaw wah, 'Xoxyix xoai mun'; yeukkwox-hay mu pee nee xoai mun nhe<sup>9</sup>, ngox dzaw wah, 'Muxoxyix xoai mun' waakoox 'Muxoo<sup>10</sup> xoai mun.' Nee yukwox tzoay mann ngox, 'Xoai hax mun. tak-mu-tak?' ngox dzaw wah, 'Mutak, mutak! Kamxyeuq<sup>11</sup> mutak' Tzoay wah jhogti<sup>12</sup> dzaw wah, 'Muconx<sup>12</sup> xoai mun!' Yukwox yao ginn xoo naan keh zihkoann ngox seug tseag nee dzow hax, ngox dzaw mann nee. Nee xagmuxag dhong<sup>13</sup> ngox dzow nhi<sup>13</sup>-ginn zih ah? Yukwox nee wah. Nee ginn zih xoo naan lhah, ngox dzaw citow nee muxag dzow lhoh. Yukwox yao iat-taat<sup>14</sup> xoo ngaiximx keh deyfoang, ngox mann nee, 'Nee kamx-kamx xoy koxshuh?' Yukwox nee wah, 'Ngon phah koxshuh thaay ngai-ximx poh!' ngox dzaw citow nee mukamx xoy lhoh.

Jog yao xooto leug-foangminn keh zih, thaelai<sup>15</sup> xoodsix hay ceqfaanz leug-minn, gheizat<sup>16</sup> patkwoh hay seungtoy,<sup>17</sup> muhay seungfaanz keh Vuhtsan keh toyminn hay mootsan, vuhmoo keh toyminn hay tzae-noe\*. Naamyan\* keh toyminn hay noeyan\*, saylhooko<sup>18</sup> keh toyminn hay daay-yan. Iamx keh toyminn hay zek, shoe keh toyminn hay fox, nhi<sup>19</sup>shuh keh toyminn hay koxshuh, nee keh toyminn hay ngox. Theang yex yox yix.<sup>13</sup> koag yex yox xao, thae shu yox ngaanx, sex dzih yox shao; theang koag thae sex, yaw hay leug-toy toyminn keh dzih lhoh. Yukwox nee yika<sup>20</sup> Congman mu shektheang, mushek koag, mushek thae, mushek sex. kamxyeuq\* dzaw hay nee keh Congman jog meydsang hoak-tak-shek.<sup>21</sup> Faanx-kwohlai koag, tow nee hoak-shek-cox koxjannzi ah, nee dzaw yaw shektheang, yaw shek koag, yaw shek thae, yaw shek sex lhoh.

5. *Muhay fann-jeuk-cox*, lit., 'is not have fallen asleep.'

6. Note that in a close apposition, the specific word precedes the general word.

7. *Dok shu* 'read (aloud) books; to study, to read, *v. i.*' Cf. *thae shu* 'read books (silently).'

8. *Xoxyix* 'may, be permitted to.' *Xox-mu-xoxyix* 'May I?'

9. *Pee* 'give; let, allow.'

10. *Muxoo* 'better not, don't.'

11. Note use of *kamxyeuq\** rather than *koxkoh* in this idiom. *Kamxyeuq\* mutak*, lit. 'that way won't do.'

12. *Muconx* 'not permit, — forbid.'

13. *Dhong* 'for, for the benefit of.'

14. *Taat* is AN for *deyfoang* in the sense of 'a locality.' In the sense of 'place' in general, *deyfoang* takes the general AN *koh*.

15. The force of *lai* in *thaelai* is 'when you come to look at them.'



16. *Gheizat* 'its reality, — really, actually, as a matter of fact.'
17. *Seungtoy* 'mutually facing, — relative, correlative.'
18. *Theang yex yox yix*, lit. 'listening to things uses ears.'
19. *Jox meydsang hoak-tak-shek*, lit. 'have not yet been able to learn to proficiency.' In general, *mei*, *jox mei*, *meysang*, or *jox meysang* indicates that a thing has not happened, but may possibly happen later; it can be translated by 'have not' or 'have not yet.' By contrast, the auxiliary *moo* usually indicates that an event did not occur and can generally be translated by 'did not.' The parallel, however, is not absolute. (See Exercise 4 and Chapter III, p. 40.)

### EXERCISES

1. Make a list of opposite or correlative words that have appeared so far in Lessons 1-8.
2. Comment on the following statements as to truth, paraphrasing the content freely in your own words.

(a) Shaykaay-zeuq keh zihmat, ginnginn tou° yao ceqminn\* faanx-minn\* keh. (b) Moo yan mu mengbaak nhi°koh dowlee. (c) Daay dhong tunx hay ceqfaanx dzih. (d) Hoak koag Congkwoak-wah\* hay xoo yih keh zihkoann. (e) Iatkoh yan fann-jeuk-cox yixhaw dzaw theang-mu-kinn yandey koag shutwah lhoh. (f) Ngaiximx keh zihkoann yanyan tou° kamx dzow. (g) Vuhmoo tzae-noe\* hay leug-toy ceqfaanx dzih. (h) Theang, koag, thae, sex hay iat-ginn zih. (i) Nee jhufei shek dzih lhah. Muhay dzaw moo faattzix dok shu keh lhah. (j) Woang Sinshaang ianway mu phah ngaiximx, shoxyix mukamx dsox feikei. (k) Mutak'haan dhong yao zihkoann hay iatkoh ceqminn\* iatkoh faanxminn\*. (l) Iengman thaelai xoodsix xoo yih, gheizat hay xoo naan keh.

#### 3. Translate into Chinese:

- (a) I know the name of everything in this classroom. (Say: Of the things in this classroom, there is not one I do not know what to call.)  
 (b) Why are you not afraid to fall from an airplane? (c) This is what one can hear every day. (d) By today yesterday's news is already old. (e) When

## LESSON 9

### A GOOD MAN

- A. I am over here talking. You are over there listening to me talk. I am the one who is talking, you are the one who is listening to someone talk.  
 B. What are you talking about?

one is standing, one is not sitting; when one is sitting, one is not standing. (f) One cannot both stand and sit at the same time. (g) I do not like to use words which are both difficult to write and difficult to pronounce (*dok*). (h) May I come in and ask you about something? (i) Ask them to sit closer together. (j) Were you unwilling to tell him *hah ghoe ci*, or were you afraid to tell him? (k) I wonder where he went. (l) Will it be all right if I tell him as soon as I see him?

## 4. Example:

Given:

Dayiat-yat, dayyih-yat,  
daysaam-yat. Ghoe  
thae nhi°-bow shu.

Kox-bow shu moo (see  
Note 19) thae.

Answer:

Nhi°-bow shu ghoe dayiat-yat joq mey (Note 19) xeeshao thae. Dayyih-yat . . . (*fill in at liberty*) . . . koxjannzi (*or* keh zihaw), ghoe ceqwah xaeshuh thae-kanx. Tag tow daysaam-yat ghoe nhi°-bow shu yixkeng thae-yun-cox lhoh (*or* cih thae-yun-cox).

Patkwoh kox-iat-bow shu nhe°, ghoe iatti° tou° moo thae.

(a) Dsinyat, dzoakyat, kamciutzoo. Ghoe dok daypaat-foh. Daytsat-foh moo dok. (b) Iat-timxcong° yixdsin, aam'aam, yika°. Nee zek nhi°-unx vaann. Shoe moo iamx. (c) Laepaayyat, Laepaayiat, Laepaayyih. Ngox maae kee-ci moupāt. Koaqpat moo maae. (d) Lokkoh laepaay yixdsin. kwoh-cox iatkoh laepaay, yinndzoay. Ngox hoak-wue-cox koag Congkwoak-wah\*. Moo hoak-wue sex Congkwoak-dzih. (e) Ngoxdey joq seag koxjannzi, yanyan tou° fann-jeuk-cox, kamciu yanyan seag-cox koxjannzi. Ah Saam° tzeung ghoe bow Congman-shu xoo daaysheang kamx dok. (f) Dinnwah\*-cong° joq mey xeug koxjannzi, ngox ceqwah xaeshuh tax dinnwah\* keh zihaw, ngox tax-yun-cox dinnwah\* lhoh. Kox-kah foxche xoo daaysheang kamx kiw. Koxkoh saylhooko° moo kiw. (g) Ngox yapxoy keh zihaw, ngox chotlai koxjannzi, ngox yaw faanxoy koxjannzi. Sinshaang koag san shu. Gaw shu moo mann. (h) Dzoakmaanx tow zapyih-timxcong°. kwoh-cox iatjann\*, yaw kwoh-cox iatjann\*. Ngox faat-cox iatkoh xoo chotghei keh moq. Dsinmaanx ngox moo faat moq.

## DAYKAO FOH IATKOH XOO YAN

A. Ngox xae nhi°dow<sup>1</sup> koag shutwah, nee xae koxdow theang ngox

<sup>1</sup> Beginning with this lesson, the circle over the following words will be omitted: *ce°*, *lha°*, *mhe°*, *mhi°-*, *nhe°*, *nhi°-*, *pin°-*, *ti°*, (except in certain new words) *tou°*, *yika°*.

A. I am talking about a good man. Now I am the man who is talking about him, and this good man, — well, he is the man I am talking about.

B. Where is he now?

A. I don't know where he is now, I'm afraid. We are only talking about the things he does. We are not talking about our own affairs now. What we are talking about are other people's affairs, they are someone else's affairs.

B. Whose affairs? Whose affairs are they? Are they this man's affairs or that man's affairs?

A. They are not this man's affairs, nor that man's affairs, but still another man's affairs, that is, the affairs of that good man I am talking about.

B. Well, what sort of a person, anyway, is the man you are talking about? Won't you explain it a little more clearly?

A. Well, how shall I explain it so that you will understand? This man is very peculiar. I know that he is a good man. He often says that he wants to 'read good books, speak good words, be a good man, and perform good deeds.'

B. Why, that's excellent, what else in the world could be better than these four things?

A. They are very good, to be sure, but although he really wants to do these things, as a matter of fact he cannot carry out all of them. For example, take the matter of 'reading good books,' — why, he cannot even recognize a 'daay,' how is it possible for him to be able to read books, then? Much less say whether the books are good or bad.

B. Well, 'speaking good words' should be easy to manage.

A. It is easy, to be sure, but the words he says I can't understand at all. And it is not only I who can't make out what he says; even the members of his family often can't understand him, either. You don't know whether his speech is Chinese or a foreign language. It's not like Mandarin, nor like Cantonese, not like the Seyiap dialects, nor like Hakka, it's not any one of these, and yet there seems to be something of everything in it.

B. If that's the case, how do you know that he is a good man?

A. He is a good man in that he is always doing good things. He is the kind of man who, most of all, likes to help people. So long as it is something beneficial to others, there is nothing he isn't willing to do, there is nothing he isn't glad to do. Not only can he do things that others regard as difficult to do, but in addition he dares to do things others do not dare to do. If he believes a thing is something a man ought to do, then he will certainly go right off and do it.

B. Then the two things that you call 'being a good man' and 'performing good deeds' are really only one thing.

A. I think there is a little bit of difference. I think a man not only should do good deeds, but his heart must be good, too, in order for him to be a good man.

koag. Ngox hay koag shutwah keh yan, nee hay theang yan koag sh. wah keh yan.

B. Nee koag ti<sup>2</sup> mhiyex nhe?

A. Ngox koag iatkoh xoo yan. Ngox dzaw hay koag ghoe keh yan. Nhikoh xoo yan nhe, dzaw hay ngox shox<sup>3</sup> koag keh yan. Iah.

B. Ghoe yika xae pindow ah?

A. Ngox mucu ghoe yika xae pindow poh. Ngoxdey dzexhay koag ghoe shox dzow keh zihkoann ce. Ngoxdey yika mu koag ngoxdey dzaw nee keh zihkoann. Ngoxdey shox koag keh hay yandey keh zihkoann. Hay dzaw iatkoh yan keh zihkoann.

B. Pinkoh keh zihkoann ah? Hay mhat'zoi\* keh zihkoann ah? Hay nhikoh yan keh zihkoann deqhay koxkoh yan keh zihkoann nhe?

A. Muhay nhikoh yan keh zihkoann. yek muhay koxkoh yan keh zihkoann, hay leqngoay<sup>4</sup> iatkoh yan keh zihkoann. dzaw hay ngox shox koag koxkoh xoo yan keh zihkoann.

B. Kamx nee shox koag keh yan towtae hay timxyeuq\* keh nhe? Nee joq koag mengbaakti thim lha?<sup>5</sup>

A. Kamx timx koag ci<sup>6</sup> tak<sup>6</sup> nee mengbaak ah? Nhikoh yan xoo daakht<sup>7</sup> keh. Ngox citow ghoe hay xoo yan. Ghoe zizeung wah ghoe oay<sup>7</sup> Lok xoo shu, shut xoo wah, dzow xoo yan, haang xoo zih.<sup>8</sup>

B. Kamx ci<sup>9</sup> xoo kah, shaykaay-zeuq joq yao mhiyex xoo-tak-kwah<sup>9</sup> nhi-sey-ginn zih kah?

A. Xoo hay<sup>10</sup> xoo xoo, daannhay ghoe soiyin\* oay dzaw<sup>11</sup> oay kamx dzow, gheizat ghoe muxoxyix yeuqyeuq tou dzow-tak-tow<sup>11</sup> keh. Bheeyin wah 'dok xoo shu' kamx wah,<sup>12</sup> daannhay ghoe iatkoh 'daay' dzik<sup>12</sup> tou mu shektak, kamx timx wue dok-tak shu nhe? Kaq mushae koag<sup>13</sup> shu<sup>13</sup> xoo shu iay<sup>14</sup> lhoh.

B. Kamx 'shut xoo wah' hay yongyih baann keh lhoh.<sup>15</sup>

A. Yongyih hay yongyih, daannhay ghoe shox koag ti<sup>16</sup> wah\*. Ngox xoo mu shektheang. Mucixhay ngox theang-mu-chot ghoe koag ti mhiyex wah\*<sup>16</sup> lin ghoe<sup>17</sup> okkhee keh yan tou zizeung theang-mu-chot. Ghoe keh shutwah mucu hay Congkwoak-wah\* ah, deqhay ngoaykwoak-wah\*. Mu dsix Kwoakyux, yek mu dsix Shaagzeang-wah\*, mu dsix Seyiap-wah\*, yek mu dsix Xaak<sup>18</sup>ka<sup>18</sup>-wah\*,<sup>18</sup> yeuqyeuq tou muhay, daannhay yeuqyeuq tou xoodsix yao ti xaeshuh kamx.

B. Keyyin hay kamx, nee timx ci ghoe hay xoo yan nhe?

A. Ghoe ci<sup>19</sup> shoxyix hay xoo yan ah, dzaw hay ianway ghoe tzoq hay xaeshuh dzow xoo zih keh yunkwuh.<sup>20</sup> Ghoe keh yan<sup>21</sup> ah, tzoq xag poang yan keh moang.<sup>22</sup> Ghaughei toy'ia yandey yao xoochuh<sup>22</sup> keh zihkoann ghoe moo iatyeuq muxag dzow, moo iatyeuq muyunn dzow keh. Ghoe mucix xoxyix dzow yandey yixwai naan dzow keh zih, yixsex kamx dzow yandey mukamx dzow keh zihkoann thim. Yukwox ghoe seunseun zih-ginn hay iatkoh yan iengvann dzow keh zihkoann ah kamx ghoe dzaw iatdeq wue xoy dzow keh.



B. Then, how do you know whether the heart of the man you are talking about is good?

A. That's hard to say. What is in his heart, — how do others know? And yet — perhaps one can know, too. Although I cannot understand very well what he says, still he seems to have a very good disposition. When others are happy, he is happy, too; when others are unhappy, he is also unhappy. When others laugh (*or* smile), he laughs (*or* smiles), too; when others cry, he also expresses his sympathy. Therefore, although I cannot see his heart, still I believe that, as a person, he certainly is kind-hearted. That he is a good man is therefore beyond question.

### NOTES

1. *-dow* is a slightly more colloquial equivalent of *-shuh*.
2. See Lesson 2, Note 34.
3. *Shox* is an emphatic adverb, with the force of 'actually, indeed, do . . .,' occurring always between the subject and the verb, as *shox koag* 'actually talk about, do talk about.' Because *shox* is used mostly in *keh*-constructions, which are usually translatable by relative clauses using 'whom, which, what,' it will be useful to associate *shox* with such relatives, although grammatically it is still an adverb. Thus, *ngox shox koag keh yan* 'I actually talk about man, — the man (whom) I am talking about'; *ghoe shox zek keh yer* 'the things (which) he eats.'
4. *Leqngoay* 'separately, additionally'; *leqngoay iatkoh* 'still another.'
5. *Nee . . . lha*, lit. 'You still explain clearer in addition, won't you?'
6. *Cih tak* 'only then will it do, — so that.'
7. *Oay* 'love, love to; want to (= *iw*).'
8. This is a common proverb. It is in half-literary, half-Mandarin style.
9. *Xoo-tak-kwoh* 'can be better than, can surpass.'
10. A repeated predicate with *hay* inserted has a concessive force: *xoo hay xoo* '(as for being) good, it is good,' 'it's good, to be sure,' 'it's good, all right.'
- Dzaw* in such a construction has the same function as *hay*, with which it is interchangeable. *Oay dzaw oay* 'as for wanting to, he does want to, — he wants to, to be sure (but), he really wants to (but).'
11. Note the redundant use of both *xoxyix* and *-tak-* to express 'can.'
12. *Bheeyu wah . . . kamx wah* 'for example (let us) say . . . and talk about that.'
13. *Kaq mushae koag* 'still more unnecessary to speak of, — much less do we need to speak of . . . , let alone . . . '

B. Kamx nee shoxway<sup>24</sup> 'dzow xoo yan, haang xoo zih' *long-ran zihkoann, yundsun dzaw hay iat-ginn ce.*

A. Ngox seug yao ti°kammteu° mudhong. Ngox vixan iatkeh muexiw<sup>25</sup> dzow xoo zih, yitsex koh sam° iw xoo, kamx cih<sup>26</sup> hay xoo zih.

B. Kamx nee timx ci nee shox koag keh yan keh sam° xoo-mu-xoo nhe?

A. Kamx dzaw naan koag lhoh. Ghoe sam°-loebinn keh zih. Timx citow nhe? Daannhay — waakeex yektou nangkaw citow keh Soiyin\* ngox muhay<sup>27</sup> kee shektheang ghoe shox koag ti shu'wah daannhay ghoe keh seqdseng xoodsix xoo xoo<sup>28</sup> keh poh. Yandey kouxeq ghoe xoo xoo kouxeq, yandey mufaaywut ghoe yektou mufaaywut. Yandey siw ghoe xoo siw, yandey xaamm ghoe yektou pio dhongseng. Shoxvix ngox xoo xoo thae-mu-kinn ghoe keh sam°, daannhay ngox seungsonn ghoe xoo xoo iatdeq samdey\* xoo.<sup>29</sup> Shoxyix ghoe hay iatkoh xoo yan, nhit<sup>30</sup> hay xoo manndhai<sup>31</sup> keh.

14. Note predicative use of *xoo* and *iy*.

15. *Lhoh* here has the force of 'surely.'

16. On the use of *ti°* for *keh*, see Lesson 6, Note 19.

17. When there is a succession of *keh*'s, one or more of them can be omitted.

18. *Seyiap* 'the Four Districts': *Sanwuy, Dhoishann, Xaanhong, Ianheng*. This is the region where most of the Chinese residing in the United States come from.

*Xaak°ka°* 'Visiting Clans, — Hakka.' These are comparatively later immigrants into Kwangtung from other provinces. Their dialect is intermediate between Cantonese and the dialects of Kiangsi.

19. *Ci* is the literary equivalent of *keh*. *Ghoe ci shoxyix hay*, 'this wherefore being . . . , — the reason why he is . . . , he is . . . in that . . .'

20. A 'because-clause' must precede the principal clause in Chinese except when it is added as an afterthought or when put in the form *hay ianway . . . keh yunkwuh* 'is because of the fact that . . .'

21. *Ghoe keh yan* or *ghoe keh dzow yan* 'his being a man, — as a man he is the kind of man who . . .'

22. *Poang moang* 'help busy, — to help.' *Poang yan keh moang* 'help people.'

23. *Yao xoochuh* 'has benefit, beneficial.'

24. *Nee shoxway* 'what you call.' Cf. Note 3.

25. *Iw* is here used in the sense of 'have to, must, should.'

26. *Kamx cih* 'then only, — in order to.'

27. *Muhay* 'not' is usually used instead of *mu* when it modifies a phrase which has an adverb. Thus *mu shektheang*, but *muhay kee shektheang* 'not xoo but *muhay timx xoo*.

28. *Gho keh seqlseng xoodsia xoo xoo keh* 'his disposition seems very good.' The common English form 'He seems to have a very good disposition' is rarely used in Chinese.

29. *Samdeq\* xoo* 'heart is good' is a clause used as a predicate (modified by the adverb *ratdeq* 'certainly'). This can often be translated by the adjective + noun + -ed form, 'kind-hearted' in this case, or the 'he has a . . . ' form (Note 28).

30. *Nhiti* is often used instead of *nhikoh* when referring to abstract things.

31. *Moo manndhai* 'has no problem, — is beyond question.'

### EXERCISES

1. Condense the dialogue and change it into a monologue form.

2. Example:

Given:

Ngox kamyat xae fohdhoang-loebinn dok-cox iat-bow shu.

Answer:

Nhi-bow hay ngox kamyat xae fohdhoang-loebinn dok keh shu. Ngox kamyat xae fohdhoang-loebinn shox dok keh dzaw hay nhi-bow shu.

## LESSON 10

### THE TAILLESS RAT

Once upon a time there was a rat who could not make up his mind about anything. No matter what you asked him, he never had anything definite to tell you. For example, if you were to say 'The weather is very fine today,' he would say, 'I guess it is, the weather is really fine today, but maybe it isn't very fine either — I don't think today's weather is so good, I wonder whether today's weather is good after all.' If you asked him, 'Will you be free in the afternoon to go out and take a stroll with me?' he would say 'Oh, I shall be busy this afternoon, but I am free in the morning — oh, no, no, what I mean to say is, I am busy in the morning, but there's nothing in the afternoon — however, I am afraid it may rain in the afternoon. We had better wait until afternoon before we decide; besides, I don't think this is anything of importance, you don't have to decide right away, why should we decide right now? Why must we be in such a hurry?'

Sometimes, someone would ask him, 'Mr. Rat, how many sons and daughters have you?' and he would say, 'Oh — I — I guess I have seven sons and eight daughters, — no, no — it's eight sons and seven daughters maybe — anyway, I have ten-odd sons and daughters all told, maybe it's even twenty- or thirty-odd, or thereabouts, I can't say for sure.'

(a) Ngox yika mann nee iatkoh manndhai. (b) Ghoe aam'aam koag-kwoh iat-ginn yex. (c) Yanyan tou citow nhikoh dowlee. (d) Ghoe kamyat maae-too iat-fok xoo xoothae keh wah\*. (e) Ngox yika kon aam' loebinn seug-chot iatkoh dzih. (f) Yanyan phah see.

3. *Translate into Chinese:*

(a) The things he said were quite interesting to be sure, but once he started talking, he couldn't stop. (b) That he is an educated person ('read-book-man') is beyond question. (c) As a matter of fact, what he spoke was not any particular language at all, and yet there was something of everything in it. (d) Since you cannot very well understand what he says, how do you know whether he is kind-hearted or not? (e) I hope I shall be able not only to speak Chinese but also to read Chinese as well ('additionally'). (f) These men are not even afraid of death, not to speak of fire or water. (g) The reason why people dislike him is that he is never willing to help others. (h) The reason why he knows so many things is that every time ('once') he meets people, he always asks them many questions.

## DAYZAP FOH MOUMEE<sup>1</sup> SHUX

Gawjannzi yao iat-ceak looshux,<sup>2</sup> ghoe yeuqyeuq zihkoann tou tax-mu-deq cux'ih<sup>3</sup> keh. Moulonn nee mann ghoe mhiyex tou xoo lhah,<sup>4</sup> ghoe 'zog moo iatdeq keh shutwah dhong nee koag keh. Bheeyu nee wah 'Kamyat thinxey xoo xoo ah,' ghoe dzaw wah, 'Hay kwah, kamyat thinxey canhay xoo lhoh, daannhay waakcex tou muhay kee xoo poh, — ngox yixwai kamyat thinxey muhay<sup>5</sup> xoo ce, ngox mucu kamyat thinxey kawkeg xoo-mu-xoo nhe.' Yukwox nee mann ghoe, 'Nee aanncaw tak-mu-tak haan dhong ngox xoy haang kaai<sup>6</sup> ah?' ghoe dzaw wah, 'Ah, kamyat aanncaw ngox mutak'haan, ciutzoo dzaw<sup>6</sup> tak'haan — ah, muhay, muhay, ngox keh ihsi hay wah,<sup>7</sup> ciutzoo yao zihkoann, aanncaw moo zih — patkwah aanncaw phah wue loak yux<sup>8</sup> poh. Ngoxdey cihxoo tag tow aanncaw cih<sup>9</sup> deq lha. ngox seug nhi-ginn yaw muhay kanx'iw keh zihkoann. mushae tzezxak dzaw deq<sup>10</sup> keh, shaemhat tzezxak dzaw iw deq nhe? Hopit<sup>11</sup> kamm kap<sup>12</sup> ah?'

Yaozi yao yan mann ghoe wah, 'Shux Sinshaang, nee yao kee-way\* lengloang\* kee-way\* tsinkam<sup>12</sup> ah?' Ghoe dzaw wah, 'Ah — ngox — ngox kwux ngox yao tsatkoh tzae, paatkoh noe\*, — muhay, muhay — hay paatkoh tzae tsatkoh noe\* tou mudeq<sup>13</sup> poh, — waanglimm wahsaw<sup>14</sup>



One night there was a great storm, which was on the point of blowing down the rat's dilapidated house. The friends who lived with him all were startled out of their sleep and called to him, 'Hurry up and run, don't lie sleeping there! Wake up, hey, get up!' The rat said lazily, sort of half awake and half asleep, 'It is not yet light now, what are you getting up so early for? Oh, it seems to be raining out, that's right, it is really raining.'

'Don't delay any more! What are you still waiting for? The house is going to collapse, and if you won't run away, we'll run away without you.'

'The house will collapse? This house is perfectly good and has never yet collapsed. I have lived here for so long and this house has never collapsed before.'

While he was still talking, the wind was blowing harder and harder. Fortunately, this rat was one that could not make up his mind. He had just said that the house would not collapse, but after thinking a little he said again, 'Oh, now the house is shaking so badly, perhaps it may really collapse, after all. No, I am going to run for it, too.' Just as he walked out the door, he said again, 'Goodness! such a heavy rain! I'd better not run after all.' Hardly had he finished his sentence, — Bang! with a crash, the house collapsed. — Squeak, squeak, squeak! — was that rat crushed to death, I wonder? No, he was not. For this indecisive Mr. Rat could not even make up his mind whether to die or not. Just as he was leaving the house, the house collapsed. Luckily, his body had already reached the outside and therefore had escaped danger, but his tail was still inside, and so it was cut off by a big pillar which had fallen down.

From that time on, he became a rat without a tail. But since he has had his tail cut off, he has become a rat with decision and has not dared to be so indecisive again.

This story appeared first in Henry Sweet's *Primer of Spoken English*, later was used as the text of the *American Speech* recordings. It has been modified and very much expanded here.

## NOTES

1. *Mou*, literary word for 'have not,' = *moo*; *mou-* 'without, -less.'
2. *Looshux* 'old rat, — rat.' The prefix *loo-* has no implication here as to age. This *loo-* is also found in other animal names, e.g. *loofux* 'tiger,' *loo'a°* 'a crow.'
3. *Tax-deq cux'ih* 'make definite decision, — make up one's mind.' *Toy'iu* 'regarding, about' is understood before *yeuqyeuq zihkoann*.
4. *Moulonn* 'no discussing, — irrespective of, no matter . . .,' slightly

ngox yao zapkee-koh tzae-noe\* ce, waakcex hay yahkee-sa'ahkoh kamm zeuqhah\* tou wahmudeq.<sup>15</sup>

Yao iat-maanx daay fong daay yux,<sup>16</sup> tzeung kox-ceak looshux kox-kaan laann ok tou choi tow dzawlai lhamm lhoh.<sup>17</sup> Dhong ghoe dhong juh<sup>18</sup> ti bhangyao tou keang-seag-cox, dzaw kiw ghoe, 'Faayti tzaio lha, mae fann xaeshuh lhah! Seag lha uai, xee shan lhah!' Ceak looshux dzaw punn-seag-punn-fann kamx<sup>19</sup> laanxlaanxdey\* wah, 'Yika thin joq mey kwoang,<sup>20</sup> kamm tzoo xee shan dzow mhiyex<sup>21</sup> ah? Ah, ngoaybinn xoodsix loak yux poh, mootsoh, tekkhoak hay loak-kanx yux.'

'Muxoo tzoay jhi lhah! Joq tag mhiyex ah? Kaan ok dzawlai lhamm lhah, nee mu tzaio ngoxdey dzaw tzaio sin<sup>22</sup> keh lhah.'

'Ok iw lhamm? Nhi-kaan ok hay xoodeydey, joq meydsang lhamm ah. Ngox xae nhishuh juh-cox kamm noay, nhi-kaan ok dsongloai tou moo lhamm-kwoh ah.'<sup>23</sup>

Toang ghoe joq koag-kanx shutwah koxjannzi,<sup>24</sup> koh fong yut choi yut daay. Xootsoae nhi-ceak looshux hay tax-mu-deq cux'ih keh. Ghoe aam'-aam wah kaan ok muwue lhamm, daannhay seugseug hax dzaw yaw wah, 'Ah, yika kaan ok iok tak kamm kaaukwaan,<sup>25</sup> waakcex canhay wue lhamm tou mudeq poh. Muhay lhah,<sup>26</sup> ngox tou tzaio lhah.' Aam'aam haang-cox-chot munxao, ghoe yaw wah, 'Ayiab, kamm daay yux! Joqhay muxoo tzaio paxlhoh.'<sup>27</sup> Kox-koy shutwah tou mey koag-yun, — Lam! iat-sheang, kaan ok dzaw lhamm-cox loaklai lhoh. — Tzi, tzi, tzi! — kox-ceak looshux caak-see lhoh poh? Moo,<sup>28</sup> moo caak-see. Ianway nhi-way\* tax-mu-deq cux'ih keh Shux Sinshaang, lin see-mu-see tou tax-mu-deq cux'ih.<sup>29</sup> Ghoe aam'aam xaedow haang-chot kox-kaan ok, kaan ok dzaw lhamm lhoh. Xootsoae ghoe keh shan yixkeng tow-cox ngoaybinn, shoxyix tzaio-lhat-cox koh ngaiximx, daannhay ianway ghoe dhiu<sup>30</sup> mee joq xae yapbinn,<sup>31</sup> shoxyix pee<sup>32</sup> iat-dhiu lhamm-loaklai keh daay jhux caak-dhunx-cox.

Dsongtsix yixhaw,<sup>33</sup> ghoe dzaw pinn-cox dzow iat-ceak moumee-shux lhoh. Daannhay dzihdsong dhunx-cox dhiu mee, ghoe dzaw pinn-cox dzow<sup>34</sup> iat-ceak yao khuttunn keh looshux, tzoay mukamx kamm moo khuttunn lhoh.

more literary than *dsorbinn*. *Moulonn . . . xoo lhah* 'no matter what you ask him, it's all right, — no matter what you ask him.'

5. *Muhay* is used here for emphasis; lit. 'I consider today's weather isn't good after all.'

6. The force of *dzaw* 'then' is: 'If it is a question of this morning, then I am free.'

7. *Ngox keh ihsi hay wah*, lit. 'my meaning is to say.'

8. *Loak yux* '(it) downs rain' is an example of the impersonal verb-object construction often applied to weather phenomena.

9. Note different uses of *cih* in *cihxoo* 'most good, best, — had better' and in *cih deq* 'then only decide, — before we decide.'

10. *Tzekrak dzau deq*, lit. 'this moment immediately decide.'

11. *Hopit° kamm kap*, lit. 'why must so urgent?'

12. *Lengloang\** and *tsinkam°* are honorific forms.

13. *Tou mudeq* 'there is no certainty either, — maybe.'

14. *Wangdim* 'horizontal or vertical, — anyway.' *Wahsaay* 'speak to completion, — all told.'

15. *Tou° wahmudeq* 'can't say for sure, there's no telling, maybe.'

16. *Daay fong daay yux* is a nominal predicate. The sentence structure is something like: 'One night: (a night of) great wind and heavy rain.'

17. *Dzawlai* 'just going to, about to, on the point of.' *Tzeung kox-ceak looshux kox-kaan laann ok tou choi tow dzawlai lhamm lhoh*, lit. '(the storm) took that rat's dilapidated house and blew until it was just going to collapse.'

18. *Dhong ghoe dhong juh*, lit. 'with him together live.'

19. *Kamx* is a resumptive adverb: 'half-awake-half-asleep-like.'

20. *Kwoang* 'light; bright.' *Thin kwoang* 'the day breaks.'

21. *Kamm tzoo xee shan dzow mhiyex*, lit. 'so early get up (to) do what?'

22. *Sin* 'first.' Here *sin* implies 'without waiting for you, without you.'

23. *Dsonglai moo . . . -kwoh* 'has never . . . before.'

24. *Toang . . . koxjannzi* 'right at . . . that time, — during the time when . . . , while.'

25. *Iok tak kamm kaaukwaan* 'shake so badly' is a descriptive-complement construction.

## LESSON 11

### A RESCUE AT SEA

A. Hey, come and look, quick! An airplane is falling down! Gosh, the front of the plane has caught fire! Gee, (it's burning) so fast, now the rear has caught fire too, the whole plane is burning. Oh, it has fallen into the sea, it's gradually sinking into the sea! I wonder what's happened to the people in the plane. The fire burned so fast, how could the people inside have had time to get out? Say! look, look, there is something floating over there!

B. Where?

A. Up there, not down below. It isn't floating on the water, but floating in the air, in midspace.

B. I can't see it. Is it to the east or to the south?

A. I can't distinguish east, south, west, and north at all any more —

26. The force of *muhay lhah* is 'no, (I am not going to continue a life of hesitation any longer, I am going to be decisive now)'
27. *Parlhoh*, particle used in sentences containing advice, suggestions, etc.
28. The answer to a question containing *yaomoo* must take the form *yao* or *moo*. Thus, *Yaomoo caak-see?* *Yao, caak-see lhoh* or *Moo, moo caak-see*. In the text the question takes the form of a posed statement with *poh* and has the force of a *yaomoo* question only by implication. The answer can therefore either be *yao* or *moo* (as in the text) or *hay* or *muhay*.
29. *Lin see-mu-see tou tax-mu-deq cux'ih*, lit. 'including die-or-not, even can't make up his mind.'
30. *Dhiu*, AN for *mee* 'tail.'
31. *Yapbinn* 'inside, in the interior' is more specific than *loebinn* 'inside, within.'
32. Although Chinese verbs have no formal passive voice, the agent of a received action can be specified by *pee* 'by.' The adverbial phrase formed by *pee* precedes the main verb: *pee jhux caak-dhunx-cox*.
33. *Dsongtsix yixhaw* 'from this afterwards, — from that time on.'
34. *Pinn-cox dzow* 'changed into, became.'

## EXERCISES

1. Take from dictation a variation of the story, as given by the teacher. An example for use is given in the Key to Exercises.
2. Translate the dictated text into idiomatic English.

## DAY ZAPIAT FOH

### XOAE-ZEUQ KAW YAN

A. Uai, needey faayti lai thae, yao <sup>1</sup> kah feikei tit-loaklai lhah! Bay lhoh. kah feikei dsinbinn shiu-jeuk lhoh! Ayiah, kamm faay, yika hawbinn tou shiu-jeuk lhoh, hamm-kah feikei tou shiu-kanx lhoh. Ahh, tit-cox-loak xoe lhoh, dzimmdzimm\* jham-loak xoe-loebinn lhoh. Muci feikei-loebinn koxti yan timxyeuq\* <sup>2</sup> lhoh. Fox shiu tak kamm faaytsoy. <sup>3</sup> loebinn ti yan timx lai-tak-chit tzao-chotlai nhe? E? <sup>4</sup> nne thae, nne thae, koxbinn yao koh mhiyex xaedow phiu-kanx! <sup>4</sup>

B. Pinbinn ah?

A. Xae zeuqbinn ah, muhay xae hahbinn. Muhay xae shoe-zeuqbinn phiu-kanx poh, hay <sup>5</sup> xae xongcong xongxey congkaan <sup>6</sup> phiu-kanx poh.

B. Ngox thae-mu-too ah. Xae tongbinn deq naambinn ah?

A. Ngox tou fan-mu-chot tong naam sai pak <sup>7</sup> thim — ahh, ngox fan-



yes, I can too. It's exactly twelve o'clock now; where the sun is, is south. There! just beside that black cloud, to the right and front of our ship.

B. I can't find it.

A. Oh, it has suddenly disappeared. All of a sudden it can't be seen, even I can't see it any more now.

B. Tell me what sort of thing it was that you saw. Was it big or small? Long or short? Was it able to move? Did it move fast? What color was it? Was it red, yellow, green, blue-green, blue, purple, black, white, or what?

A. I didn't see it clearly. It seemed to be white, I guess. It was too far, so I couldn't see it clearly. If it had been nearer, perhaps I could have seen it more clearly. — There, there, it's there again! Oh, it was covered by a black cloud a while ago. Now it's to the left of the black cloud. Now it's nearer than before, much nearer.

B. Ah, I see it, too. Isn't that a parachute with a man suspended from it? He must be that flier.

A. Oh, that's right. Fortunately, he jumped out in time, otherwise he would certainly have burned to death by now.

B. But we had better go and rescue him now, hadn't we, or else he'll be drowned instead, I'm afraid.

A. Of course. Hurry up, start the motorboat to go rescue him . . . Go that way — look out! Take it easy! Along the portside of the big ship, don't bump against the rudder. Hey, look out for the propeller! All right, now you can let her out. Can you still see that man?

B. What a nuisance, I can't find him again. There! there he is! He has already hit the water.

A. I see him too. Hey, hold on, you! We are coming to you right away! Oh hell, this damned boat has to run out of gas just now of all times! Oh, never mind, lucky it's not very far, not even half a *li*. Take out the oars and row over. Faster, faster, row harder! that pilot is still on the surface of the water. Throw him an oar. Hey, that's no good, you threw it too far from him. Throw him that rope from the bow. Can you throw it accurately? Let me do it. Good, hold on to it! don't let go your hand, there! Let us pull you up here. Hey, this won't do! The boat is too light — no, say, don't bother about that oar on the water! — you put your weight on the starboard side and let me pull him up from the port side. — Oops! — all right now! Hurry up and row back to the ship and everything will be all right.

tak-chot lhah. Yinndzoay hay zapyih-timx coq, yatdhau\*-koxbinn dzaw hay naambinn: nhe! aam'aam xae kox-gaw xaak° wan keh cakpa° xae ngoxdey ceak zun dsindhau keh yawbinn.<sup>9</sup>

B. Ngox uanx-mu-too ah.

A. E°, fatyinkaan moo-cox<sup>10</sup> lhoh, fatyinkaan thae-mu-kinn lhoh yika ngox tou thae-mu-too lhoh.

B. Nee wah ngox ci<sup>11</sup> nee thaekinn keh hay iat-ginn timxyeuq\* keh yex ah? Hay daay keh, deq say kah? Jheung keh, deq tunx kah? Ghoe wuemuwue iok keh nhe? Iok tak faay-mu-faay keh nhe? Hay mhiyex shekshoe kah? Hay hong keh, woang keh, lok keh, tseang<sup>12</sup> keh, laam keh, tzix keh, xaak° keh, baak keh, deqhay mhiyex keh?

A. Ngox moo thae-tsengchox. Xoodsix hay baak-shek keh kwah. Ianway thaay yunx lhah, kwuhtsix thae-mu-tsengchox. Yeukkwox-hay<sup>13</sup> ghanxti waakcex xoxyix thae-tak-canti — Na, na, yaw xaeshuh lhah. Oh, dhausin° pee gaw xaak° wan ce-juh-cox, yika xae kox-gaw xaak° wan keh tzoxbinn lhoh. Yika peekaaw dhausin° ghanxti lhah, ghanx tak to lhah.

B. A, ngox tou thaekinn lhah, koxkoh muhay iatkoh kooqloak-saann<sup>14</sup> tiw-juh iatkoh yan xaeshuh mhe?<sup>15</sup> Ghoe iatdeq dzaw hay koxkoh feihaangyun lhah.<sup>16</sup>

A. Ah, mootsoh. Xootsoae ghoe channtzoo thiw-cox-choilai, yeukkwox muhay ah, ghoe yaw wue dzamm-see lhoh poh.

B. Dannhay yika ngoxdey iw xoy kaw ghoe cih tak poh, yeukkwox muhay ah, ghoe yaw wuy dzamm-see lhoh poh.

A. Toangyin\* lhah. Faayti xoai ceak dinnzun xoy kaw ghoe lha... Tax koxbinn haang — siosam!<sup>17</sup> Maannti! Zonnjuh ceak daay zun keh tzoxbinn, mae joaq koh dhaae. Uai! siosam koh cheyip\*!<sup>18</sup> — Tak lhah, yika xoxyix xoai-faayti<sup>19</sup> lhah. Nee joq thae-mu-thae-tak-kinn koxkoh yan ah?

B. Lonnjonn, ngox yaw uanx-mu-too ghoe lhoh. Nhe nhe nhe, xaeshuh. xaeshuh! ghoe yixkeng tit-cox-loak shoe lhah.

A. Ngox tou thaekinn lhah. Uai, teg-juh lhah, xax! Ngoxdey dzaw maai-tow-lai lhah. — Hammka-chaanx!<sup>20</sup> nhi-ceak jay<sup>21</sup> zun phinphin°<sup>22</sup> tow yika cih moo-cox dinnyau. Mu taxlee kamm to lha,<sup>23</sup> xootsoae moo kee yunx ce, punn-lee low tou mutow lhoh.<sup>24</sup> Lhox tzeug chotlai<sup>25</sup> bha-kwohxoy lha. Faayti faayti, chotlek<sup>26</sup> bha! Koxkoh feikeisi° joq xae shoe-minn\*. Nee tamx ci tzeug pee<sup>27</sup> ghoe. Eh! Mutak mutak! Nee tamx tak lei ghoe thaay yunx<sup>28</sup> lhoh. Tzeung zundhau-shuh kox-dhiu zeng\* tamx pee<sup>29</sup> ghoe lha. Nee tamx-tak-conx mah? Pee ngox lai<sup>30</sup> lha. Xoo lhah, ca-juh! mae foaq shao na! Thag ngoxdey tho nee maailai lha. Eh, mutak mutak, ceak dheag thaay xeang — Ahh, nee mae taxlee shoe-zeuqminn kox-ei tzeug lha! — Nee caak-juh dheag keh yawbinn, thag ngox tax tzoxbinn lhaasi ghoe zenglai lha. — Ei! — Xoo lhah, faayti bha-faanxoy ceak daay zun-shuh dzaw xoo lhah.

## NOTES

1. There is a strong tendency to put nouns with an indefinite reference in the object position and nouns with a definite reference in the subject position. Thus, *ngox yao kah feikei* or *ngox yao iat-kah feikei* 'I have an airplane'; *ngox yao feikei* 'I have an airplane (or airplanes)'; but *feikei* (or *kah feikei*) *tit-loaklai lhah* 'the airplane is falling down.' For 'an airplane is falling down,' it is possible to say *iat-kah feikei tit-loaklai lhah* but the more idiomatic construction is *yao* (or *yao iat-kah*) *feikei tit-loaklai*, lit. 'there is an airplane falling down.' (See p. 42.)

2. *Timxyeuq\** as a verb may mean 'do what?' as in *Nee seug timxyeuq\* ah?* 'What do you want to do?' or it may be equivalent to 'what has happened to . . . , what has become of . . . ?' as in *Ghoe timxyeuq\* lhah?* 'What's happened to him?'

3. *Shiu tak kamm faaytsoy* 'burn so fast . . .'

4. *Yao keh mhiyex* 'there is a what' or 'there is a something.' Since there is no distinction in form between interrogatives and indefinites, the sentence can also be translated 'What is there that is floating over there?'

5. *Muhay . . . hay . . .* indicates contrast, 'it is not a case of . . . , but a case of . . .'

6. *Xae xongcong xongzey (keh) congkaan*, lit. 'in mid space, in air's midst.'

7. There are three ways of naming the cardinal directions: *tong naam sai pak*; less frequently, *tong sai naam pak*; and still less frequently, *naam pak tong sai*. These being bound words (usually bound with *-binn*) there are no commas when all four are mentioned together.

8. *Cakpin* 'lateral side, — (off to one) side.' *Xae . . . keh cakpin* 'beside . . .'

9. *Ngoxdey ceak zun (keh) dsindhau keh yawbinn*, lit. 'our ship's front end's right side.'

10. *Moo* 'there is not' + perfective suffix *-cox* here means 'to have disappeared.'

11. *Wah ngox ci* 'say (to) me (so that I may) know' is the usual way of saying 'tell me.'

12. *Tseang* is a very common color word for medium or light hues in the green-blue range. It is commonly applied to the blue of the sky or haze of distant mountains, the black-and-blue of bruises, green of grass, etc.

13. In Chinese there is no difference in form between an ordinary supposition and a supposition contrary to fact. The use of less common words for 'if,' *yeukkwox-hay* in this case, suggests an unlikely supposition.

14. *Koaqloak-saann* 'descend-drop-umbrella, — parachute.'

15. *Tiw-juh . . . xaeshuh* 'suspending a man there.'

16. Lit. 'He certainly namely is that flier.'

17. *Siosam* 'small mind, i.e. with the mind on details, — careful, look out!'
18. *Cheyip\** 'wheel-leaf, — propeller.'
19. *Xoai-faayti* 'run it faster.'
20. *Hammka-chaanx*, lit. 'the whole family be exterminated' an expletive of exasperation.
21. *Jay*, lit. 'sluggish, stupid,' an abusive epithet.
22. *Phinphin°* 'perversely, stubbornly' often has the force of 'unfortunately, has to . . . of all things (times).'
23. *Mu tarlee kamm to lha*, lit. 'not bother about so much.'
24. *Mutow* 'not reaching, — less than, less.' *Punn-lee lou tou mutou look* 'half a li even less.'
25. *Chollai* is complement to *lhoz*.
26. *Chollek* 'put out strength, — exert oneself.' Used adverbially, '... hard.'
27. *Pee* 'to' may be omitted, in which case *ghoe* would be an indirect object. Pronouns as indirect objects usually follow the direct object.
28. *Lei ghoe thaay yunx* forms with *tak* a descriptive complement to *tamx*. Except when used as a complement, a phrase with *lei* 'distance, from' precedes the verb it qualifies.
29. When the direct object is placed in a *tzeung*-construction, *pee* 'to' is not omitted before the indirect object.
30. *Lai* is a pro-verb, i.e., a general verb referring to an action or event previously mentioned, *tamx* in this case. Translate as 'do it.'

## EXERCISES

## 1. Translate into Chinese:

(a) I wonder whether the rats which lived in the dilapidated house had time to escape. (b) What I thought was a pilot suspended from a parachute was not a pilot as a matter of fact, but a black cloud under a white cloud. (c) When the sun is in (*xae*) the east, it is morning. (d) I have looked for it for a long time, but have not found it yet. (e) He is blinded, for he cannot distinguish sizes or lengths. (f) Because he is too big, I cannot pull him up. If he were lighter, I could perhaps pull him up. (g) Unless we go and wake him up at once, he might get crushed under the collapsing house. [Say: 'We should go wake him up (*kiwseag*) at once, only then will it do otherwise . . .'] (h) Damn it! where have the oars gone to? (i) Beware the propellers! (j) I am afraid you have run your motorboat too far from the ship; can you find the rope on the bow of the boat? (k) What a nuisance! I have lost sight of him again! (l) If you see an oar floating on the water, don't pay any attention to it.

2. Rewrite the story, at about one-third of the original length, from the point of view of the pilot, and prepare to tell the story in class as rewritten or with variations.



## LESSON 12

### WATCHING THE YEAR OUT

A. Is it cold out?

B. It's very cold outside, and it's snowing now, too.

A. My, how fast the days go by! Before you know it, another year has passed. The children have grown another year older, and we grownups have aged another year, too.

B. What year is this?

A. This is the thirty-fourth year of the Republic, i.e., nineteen hundred forty-five by the Western calendar. Last year was 1944, year before last was 1943. Beginning tomorrow, it will be the year 1946. Year after next is 1947. Today is the 31st, yesterday was the 30th, day before yesterday the 29th, the day before the day before yesterday the 28th. Tomorrow is the first of the next month, namely, January first of next year; day after tomorrow is January 2nd, the day after the day after tomorrow January 3rd.

B. Do you have a holiday?

A. We have only one day's holiday, that's all. Except for tomorrow, New Year's Day, we haven't any other holidays. Tomorrow is the anniversary of the inauguration of the Chinese Republic, and so the whole country has a holiday.

B. What day of the week is today?

A. Oh, I don't remember. Let me have a look at the calendar first. Oh, today is Monday.

B. A week from Wednesday I have some business and shall have to go away. I wonder what day of January it will be?

A. Let me see, today is Monday, this Tuesday is the first, this Wednesday is the 2nd, two plus seven is nine, so a week from Wednesday will be the ninth, then.

B. What day was last Tuesday?

A. That will be harder to figure out. Today, Monday, is the 31st, of course, last Monday was the 24th, so that last Tuesday was — December 25th, why, that was Christmas!

B. That's right. By the way, is the Christmas of Westerners the same as the winter solstice?

A. No, the winter solstice is two or three days earlier. The winter solstice is the day in the year with the longest night and the shortest day, and it is the first day of winter. The opposite of the winter solstice is the summer solstice. The summer solstice is around June 22, and that day has the longest day and the shortest night. Between the two solstices, there are also the vernal equinox and the autumnal equinox, thus forming the four seasons spring, summer, autumn, and winter.

## DAY ZAPYIH FOH SHAO SOY

A. Ngoaybinn toq-mu-toq ah?  
 B. Ngoaybinn xoo toq ah, kahax<sup>1</sup> loak-kanx sut<sup>2</sup> thim.  
 A. Haai! yattzix kwoh tak can faay, patci-patkoak,<sup>3</sup> yaw kwoh-cox iat-nin,<sup>4</sup> ti saylhooko<sup>5</sup> yaw daay-cox iat-soy, ngoxdey daayyan yek loo-cox<sup>6</sup> iat-nin<sup>6</sup> lhoh.

B. Kamnin\* hay mhiyex nin ah?  
 A. Kamnin\* hay Mankwoak<sup>7</sup> sa'ah-sey nin, tzek hay sailek iattsin koapaak seyzap-ngux nin. Gawnin\*<sup>8</sup> hay iat-kao-sey-sey, dsinnin\*<sup>9</sup> iat-kao-sey-saam. Dsong thengyat xeeshao dzaw hay iat-kao-sey-lok nin lhah, hawnin\*<sup>10</sup> hay iat-kao-sey-tsatsat. Kamyat sa'ah-iat-how, ghamyat saamzap, dsinyat yah-kao, daaydsinyat yah-paat. Thengyat hay hahkoh yut<sup>11</sup> keh iat-how,<sup>12</sup> tzek hay chotnin\*<sup>13</sup> keh Cengyut<sup>14</sup> cho-iat;<sup>15</sup> hawyat hay Cengyut cho-yih, daayhawyat Cengyut cho-saam.

B. Needey foaq-mu-foaq kah<sup>16</sup> ah?  
 A. Ngoxdey dzeqhay foaq iat-yat kah ce. Jhucox thengyat Nin-cho-iat, ngoxdey mhiyex kah tou mu foaq. Thengyat ianway<sup>17</sup> hay Congwa<sup>18</sup> Mankwoak zenglaap keh keynimmyat, shoxyix dsun-kwoak tou foaq kah.

B. Kammat laepaay-kee?  
 A. Ah, ngox mu keytak lhoh, thag ngox thae hax yutvann-bhaai\* sin. Oh, kammat Senggheiat.<sup>19</sup>

B. Ngox hahkoh Laepaaysaam<sup>20</sup> yao zihkoann iw xoy dayyihshuh,<sup>21</sup> mucu hay Iatyut kee-how nhe?

A. Thag ngox thae hax, kammat Senggheiat, nhikoh Laepaayyih hay iat-how, nhikoh Laepaaysaam hay yih-how, yih ka tsat hay kao, kamx hahkoh Laepaaysaam dzaw hay kao-how lhah.

B. Sinkoh Laepaayyih hay kee-how nhe?

A. Nhikoh naan kay ti<sup>22</sup> lhoh. Kammat Laepaayiat hay sa'ah-iat lha. sinkoh Laepaayiat hay yeh-sey, kamx sinkoh Laepaayyih dzaw hay — Zapyihyut yek-ngux, ahh, kox-yat hay Sheqtaann Tzek lai poh!

B. Hay lhoh. E°, Saiyan keh Sheqtaann Tzek haymuhay tzek hay tongcih ah?

A. Muhay, tongcih joq tzoo leug-saam yat.<sup>23</sup> Tongcih tzek hay iat-nin-congkaan yeh\* tzoy jheung yat\* tzoy tunx keh iat-yat,<sup>24</sup> hay tongthin xeeshao keh dayiat yat.<sup>25</sup> Tongcih keh toyminn hay hahcih. Hahcih hay Lokyut yeh-yih kamm zeuqhah\*, kox-yat yat\* tzoy jheung yeh\* tzoy tunx. Leug-ci<sup>26</sup> keh congkaan nhe, joq yao chonfan, tsaufan, kamx dzaw zengwai chon hah tsau tong<sup>27</sup> sey-kway lhoh.

B. I seem to remember that as soon as the New Year holidays are over it is spring, isn't it?

A. Oh, you must be talking about the lunar calendar used in the old days. New Year's in the old calendar comes about a month or a month and a half later than in the solar calendar, and so it is spring as soon as the year begins.

B. Doesn't China use the lunar calendar any more now?

A. Since the revolution of the year Sanhoay, we have ceased to use the lunar calendar; we have simply taken the solar calendar as the national calendar. The year Sanhoay was the year nineteen hundred eleven in the Western calendar, the next year was 1912, which was the first year of the Chinese Republic, and by now it has been fully thirty-four years.

B. Still a few moments to go.

A. That's right, still a few moments to go. My goodness, it's now already eleven fifty-five, five minutes more and it will be twelve o'clock midnight.

B. Your watch is a little slow; according to my clock, it is now already eleven fifty-nine, forty-odd seconds — ah, now fifty seconds, 51, 52, 53, 54, 55, 56, 57, 58, 59, —

A. and B. Twelve o'clock! Now it is 1946! This year is the thirty-fifth year of the Chinese Republic. Long live the Republic of China! Long live the United Nations!

## NOTES

1. *Kahax* 'now, this moment' is more colloquial than *yika*.
2. *Loak sut* 'drop snow, — to snow.'
3. *Patci-patkoak* 'not knowing not perceiving, — unconsciously, without realizing it.'
4. *Yaw kwoh-cox iat-nin*, lit. 'again there has passed a year.'
5. Words denoting qualities do not form a separate formal class of adjectives but have the same formal characteristics as intransitive verbs denoting action and are to be classed as full verbs. Thus, *ghoe beaq* may be analyzed either as 'he is sick' or 'he ails.' *Daay-cox* 'have become big, — to have grown,' is of the same structure as *waay-cox* 'to have become bad, — to have spoiled.' In general, the suffix *-cox* added to a quality word gives the idea of 'become.'
6. *Soy* is 'year(s) old' and *nin* is 'year(s) (time)'. But *soy* is used in *shao soy* 'watch the year out' as a fixed idiom.
7. *Mankwoak* 'people's country, — republic.'
8. *Gawnin\** 'old year, — last year.'
9. *Dsinnin\** 'former year, — year before last.'
10. *Hawnin\** 'after year, — year after next.'

B. Ngox keytak xoodsix iat kwoh-cox nin<sup>23</sup> dzaw hay chonthin lhoh, haymuhay ah?

A. Oh, nee kag'hay koag-kanx gawzi\* yoq keh iamlek lhah. Ianway gawlek keh Sannin peekaaw yeunglek lai tak jhi iatkoh yut waakcox xoh-punn<sup>29</sup> yut kamm zeuqhah,\* shoxyix iat xoai nin dzaw hay chonthin lhoh.

B. Yika Congkwoak mu tzoay yoq iamlek lhoh mhe?

A. Dzihdsong Sanhoay<sup>30</sup> kaakmeq yixhaw ngoxdey dzaw xee-shah mu yoq<sup>31</sup> iamlek lhoh, dzaw tzeung yeunglek toaqdzow kwoaklek lhoh. Sanhoay nin hay sailek iattsin kaopaak iat-zapiat nin,<sup>32</sup> dayyih nin iat-kao-iat-yih<sup>33</sup> tzeq hay 'Congwa Mankwoak yunnin, tow yinndzoay tzoktzok saamzap-sey nin lhoh.

B. Joq cha<sup>34</sup> ti°kammnoai°.

A. Mootsoh, joq cha kee-fancong°. Ayiah, yika yixkeng hay zapiat-timx zapiatkoh dzih<sup>35</sup> lhoh, joq yao iatkoh dzih dzaw hay punnyeh\* zapyih-timxcong° lhoh.

B. Nee keh pio° maann-cox iatti; ciw ngox keh cong° thaelai, kahax yixkeng yao<sup>36</sup> zapiat-timx nguxzap-kao fan sey-zap-kee mio lhoh — ahh, yika nguxzap mio, nguxzap-iat, nguxzap-yih, nguxzap-saam, nguxzap-sey, nguxzap-ngux, nguxzap-lok, nguxzap-tsat, nguxzap-paat, nguxzap-kao. —

A., B. Zapyih-timx! Yika hay iat-kao-sey-lok lhoh! Kamnin\* hay Congwa Mankwoak sa'ah-ngux nin lhah! Congwa Mankwoak maannsoy!<sup>37</sup> Lunhap Kwoak maannsoy!

11. *Hahkoh yut* 'next month.' *Hah-* 'next' is like a demonstrative and combines with an AN. *Yut* 'month' is usually a noun, taking *koh* as its AN, but is occasionally also used as a measure word. In this respect, *yut* is different from *yat* 'day' and *nin* 'year,' which are always measure words.

12. *Iat-how* 'the first,' used only for dates in the solar calendar.

13. *Chotnin\** 'ensuing year, — next year.'

14. *Cengyut* 'right month' is the name of the first month on the lunar calendar, recently also applied to 'January' of the solar calendar. The term *Iatyut* applies only to the solar calendar. Note special tone in *jeng*.

15. *Cho-* is prefixed to numerals from *iat* to *zap*, for the first ten days of the month in the lunar calendar, recently also applied to dates of the solar calendar. A date consisting of a number (1 to 31) with the suffix *-how* is of the solar calendar only.

16. *Foaq kah* 'let go (for a) holiday, — have a holiday.'

17. Note that *ianway* 'because' can follow the subject.

18. *Congwa* is a formal word for 'China, Chinese.' January first is the formal anniversary of the inauguration of the Chinese Republic, as distinguished from the anniversary of the 1911 revolution on October 10.

19. *Sengghei* 'star period, — week,' so called from the positions of the moon among the stars, which returns to the same position about once every



four weeks. There is a slight tendency for Christians to use *laepaay* and its derivatives and for non-Christians to use *sengghei* and its derivatives, but both forms are used by both.

20. *Hahkoh Laepaaysaam*, lit. 'next Wednesday' does not necessarily refer to the first Wednesday that comes along after today, but to the Wednesday of next week. The logical structure of the phrase is really *hahkoh-laepaay saam* 'next week's third day.' Similarly, the student should be careful not to misunderstand the scope of *nhikoh* 'this' and *sinkoh* 'previous, last' as applied to days of the week. (A further complication comes from the fact that Sunday is often regarded as the last day of the past week rather than the first day of the coming week. There is, however, no absolute uniformity of usage on this point. In the exercises and the table below, we are following Western usage.)

21. *Dayyihshuh* 'somewhere else,' here referring to 'out of town,' or some place with a different name.

22. *Ti* is the '-er' in 'harder.' In general, *ti* follows the verb in such combinations of *naan* (or *zoo*) + verb. E.g. *naantheangti* 'to sound worse,' *zoothacti* 'better-looking,' *zoo hoak ti* 'easier to learn.'

23. *Joq tzoo leug-saam-yat* 'still early two or three days, — two or three days earlier.'

24. *Yeh\*tzoy jheung yat\*tzoy tunx keh iat-yat* 'a day whose night is longest and whose day is shortest. — the day with the longest night and the shortest day.' Note the predicate position for *tzoy jheung* and *tzoy tunx*, where the English may be in either the predicate form (as in the first translation) or in the attributive form (as in the final version).

25. *Tongthin zeeshao keh dayiat yat* 'the first day winter begins, — the first day of winter.'

26. *Leug-cih* 'the two solstices' is a nonce compound which can be understood only in such a context.

27. Like the words for the cardinal directions, *chon hah tsau tong* can be said together, like a compound, but in speaking of a season separately, the noun takes a suffix *-thin* 'sky, weather'; thus *chonthin*, *hahthin*, *tsauthin*, *tongthin*.

28. *Kwoh nin* 'pass the year; observe New Year festivities,' is here an impersonal verb-object construction, like *loak yux* 'it rains.'

29. *AN + punn* is more frequently used than *iat + AN + punn* for 'one and a half.'

30. *Sanhoay* '1911.' There are two series of cyclical words, used like the letters A, B, C, as arbitrary counters and for reckoning years, days, etc. One series is called *Thinkoan* 'Heaven's Stems': *Kaap*, *Iut*, *Peg*, *Teng*, *Mow*, *Kee*, *Kang*, *San*, *Yam*, *Kway*. The other is called *Deyci* 'Earth's Branches': *Tzix*, *Chao*, *Yan*, *Mao*, *Zan*, *Dzih*, *Ngux*, *Mey*, *Shan*, *Yao*, *Sut*, *Hoay*. The two are combined to form cyclical names of years, *Kaaptzix*,

*Iat-kao*, and so on, until the least common multiple of 10 and 12 which is 60, is reached in the year *Kwayhoay* (the tenth Stern plus the twelfth Branch), after which it is the year *Kaaptzix* again. The *Kaaptzix* of the present cycle was 1924.

31. *Xeeshao mu yoo . . . lhoh*, lit. 'began not to use . . . any more'

32. While numbers between 11 and 19 are called *zapiat*, *zapyih*, etc. an optional *iat-* may be prefixed to *zapiat*, etc. in numbers involving hundreds, thousands, etc. Note that thousands are never spoken of as 'so many hundreds.'

33. *Iat-kao-iat-yih* 'one-nine-one-two.' This is the most common way of speaking of years with four-place numbers in the Western chronology. A zero is read as *leng*, as *iat-kao-leng-iat* '1901.'

34. *Joq cha*, lit. 'still lack.'

35. *Dzih* '(interval between) characters (on the dial), — five minutes.' Thus, *iatkoh dzih* 'five minutes past,' *leugkoh dzih* 'ten minutes past'. *zapiatkoh dzih* 'fifty-five minutes past, — five minutes to the next hour'

36. The force of *yoo* is 'is as much as, is as late as,' as against plain *hay* 'is.'

37. *Maannsoy* 'ten thousand years, — long live . . .!' *Maann* is the largest common unit of number used as a measure word. Numbers of higher places are spoken of as multiples of *maann* plus multiples of *tsin*, *paak*, and *zap*. There are words of the 'million' and 'billion' type, but because of divergence in usage, they are avoided. The method of reading Chinese figures is to divide them into four-, instead of three-figure groups. For example,

(14,000)	1,4000	<i>Iatmaann seytsin</i>
(271,000)	27,1000	<i>Yihzap-tsai maann iattsin</i>
(450,000,000)	4,5000,0000	<i>Seymaann nguxtsin maann</i>
(2,000,000,000)	20,0000,0000	<i>Yihzap maannmaann</i>

Zeros between figures in numbers are read as *leng*, as *yihpaak leng iat* '201.'

## EXERCISES

### 1. Complete the following sentences:

(a) Kammat cho-yih, ghammat \_\_\_\_\_, dsinyat hay \_\_\_\_\_-koh yut keh \_\_\_\_\_, daaydsinyat \_\_\_\_\_. Thengyat \_\_\_\_\_, hawyat \_\_\_\_\_, \_\_\_\_\_-yat \_\_\_\_\_.

(b) (Using the calendar below) Nhikoh yut keh zapkao-how hay sinkoh laepaay keh Laepaayiat. Nhikoh yut keh yihzap-how hay sinkoh \_\_\_\_\_. Nhikoh yut keh yahiat-how hay \_\_\_\_\_ laepaay keh laepaay-\_\_\_\_\_. (Continue through each day until:) Hahkoh yut keh paat-how hay hahkoh laepaay keh Laepaaylok.

	Su	M	T	W	Th	F	S
November		19	20	21	22	23	24
	25	26	27	28	29	30	
December							
	2	3	4	5	6	7	1 8

## 2. Translate into Chinese:

(a) Vernal and autumnal equinoxes are the two days of the year in which day and night are equally long. (b) I don't think so, I think it is only a few days before the vernal equinox and a few days after the autumnal equinox that the day is just as long as the night. (c) Ever since the 1911 Revolution, China has been a republic. (d) From last Monday, which was (*dzaw hay*) day before yesterday, to next Thursday is (*yao*) fully a week and a half. (e) Gosh, I have forgotten what day of the week it is today. (f) I seem to remember that our boat stopped as soon as it hit the rudder of the big ship. (g) Although it is snowing heavily outside, (yet) it is not cold at all. (h) What a nuisance! the darned watch I bought last month loses ten minutes a day.

## CHRONOLOGICAL TABLE FOR LESSON 12

Sey-nin (yix)dsin:	Mankwoak	30 nin = 1941
Daaydsinnin*:	Mankwoak	31 nin = 1942
Dsinnin*:	Mankwoak	32 nin = 1943
Gawnin*:	Mankwoak	33 nin = 1944
KAMNIN*	MANKWOAK	34 nin = 1945

## LESSON 13

## INQUIRING AFTER A SICK MAN

A. Hello, Shokleung, you have come!

B. Well, well, Yihko°, you here, too?

C. Say there, a little quieter, please!

A. That's right, not so loud, the patient is still asleep, don't wake him up!

B. Is he better today? Has he still got a fever? Does he have a temperature?

A. He is much better today than yesterday. There is still some fever, it's true, but this morning his temperature had already dropped a good deal. I heard the nurse say that yesterday his highest temperature was as high as 41.3°, but today it's only 38.5°.

B. I can never get used to the Centigrade thermometer. I'm still not sure whether 38.5° is to be regarded as very high.

Saankoh ynt (yix)dsin  
Leugkoh yut (yix)dsin  
Sinkoh yut  
NHIKOH YUT

= Kaoyut  
= Zapyut  
= Zapat yut  
= ZAPYHYUT

Sinkoh Laepaay	Laepaayyat	L'iat	L'yih	L'saam	L'sey	L'agox	L'ok
	23-how	24	25	26	27	28	29
					Sey-yat (yix)dsin	Daay- dsinyat	Daay-

NHIKOH  
LAEPAA Y 30  
Ghamyat 31  
KAMYAT

Chotnin\*:  
Hahkoh yut

Mankwoak 35 nin = 1946  
= Cengyut

(Jog hay NHIKOH LAEPAA Y) 1 2 3 4 5  
Thengyat Hawyat Daay-  
hawyat sey-yat

Hahkoh Laepaay	6	7	8	9	10	11	12
(Tzoay) kwoh leugkoh yut							

= Yihyut

Hawnin\*:

Mankwoak 36 nin = 1947

Daayhawnin\*:

Mankwoak 37 nin = 1948

Tzoay kwoh sey-nin }  
Sey-nin (yix)haw }

Mankwoak 38 nin = 1949

## DAY ZAPSAAM FOH THAAMM BEAQ<sup>1</sup>

A. E°, Shokleung, nee lai lhah!

B. E°, Yihko°, nee tou xaeshuh ah?

C. Uai, mukoai<sup>2</sup> needey saysheangti!

A. Hay lhoh, mae kamm daaysheang tak kah,<sup>3</sup> koh beaqyan<sup>4</sup> jog fann-  
jeuk, muxoo dsou-seag ghoe lhah!

B. Ghoe kamyat xooti mah? Jog yao shiu moo ah, yao yit<sup>5</sup> moah?

A. Kamyat peekaaw ghammat xoo tak to lhoh, yit dzaw<sup>6</sup> jog yao yit,  
daannhay kamciut zoo ghoe keh yitdow yixkeng tai-cox xate<sup>7</sup> foh.  
Ngox theungkinn koh xoan<sup>8</sup> wuh<sup>7</sup> wah ghammat cih kou kou tow<sup>9</sup> sayap-  
iat-dow-saam,<sup>8</sup> kamyat jeqtak<sup>9</sup> sa'ahpaat-dow-punn lhoh.

B. Ngox dsongloai yoq-mu-kwaann Shipzih<sup>10</sup> keh yitdowp<sup>10</sup> mu-  
sa'ahpaat-dow-punn jog sunn-mu-sunn xoo yit nhe?

A. Shipzih sa'ahtsat-dow tzeK hay Wazih<sup>11</sup> kaozap-paat-ibaw-foh.



A.  $37^{\circ}$  Centigrade is the same as  $98.6^{\circ}$  Fahrenheit. Ordinarily when there is no illness, the body temperature is about that. Now  $38.5^{\circ}$  is Fahrenheit —  $3 \times 5 = 15$ ,  $3 \times 9 = 27$  —  $98 + 2 = 100$  —  $7 + 6 = 13$  — it's  $101.3^{\circ}$  Fahrenheit.<sup>13</sup>

B. Oh, that's not considered very high. Is his mind clear?

A. Yesterday it wasn't very clear, but since the fever went down a little this morning, it must be better.

B. What does the doctor say? Is it necessary to set the bone or operate?

A. He said he didn't think it necessary to set any bones or do any other operation. The patient did have some burns, as well as many external injuries. He said that he was at first afraid that his thighbone had been broken, but actually it hadn't been at all. At the shoulder it was probably only the muscles that were injured, but no bones were broken, he thought.

B. Even if they are only external injuries, they must be terribly painful anyway.

A. Of course. When we rescued him, he was still swimming hard. We gave him some brandy and he was still able to drink, but after getting on the big ship, he passed out and didn't know any more. He didn't say a word all the way.

B. Weren't there any doctors on board?

A. There were, but the equipment wasn't very complete, so first they just gave him an anesthetic to relieve the pain, applied some iodine to prevent infection — the drugs for emergency first aid — and as soon as the ship docked, they sent him in an ambulance to this hospital. Look, that's Dr. New coming out of that ward; he is the most famous surgeon around here. He is not only a good doctor, but also a very charming person, and so both nurses and patients all like him and respect him.

B. Now that the doctor has come out, we can go in, I suppose?

A. Just let me ask that nurse first. Er — Miss, may we go in now?

C. Please wait another moment, won't you? Let me tidy up the room a little first.

## NOTES

1. *Thaamm beaq*, lit. 'visit (inquire after) sickness,' is a semi-literary expression.

2. *Mukoai* '(I) ought not (to trouble you), — excuse me, pardon me, please.'

Bhengzeung moo beaq<sup>12</sup> keh zihaw, shanthae keh uandow dzaw hay karon zeuqhah\* lhah. Yika sa'ahpaat-dow-ngux hay Wazih saam ngux iatzeung ngux, saam kao yahtsat — kaozap-paat ka yih hay iatpaak — saam zapsaam — hay Wazih iatpaak leng iat-dow yaw zap-vann saam.

B. Oh, kamx mu sunn xoo kou lhoh. Ghoe koh yan<sup>13</sup> tseng-mah<sup>14</sup> chox nhe?

A. Ghammat dzaw muhay kee tsengchox lhoh, kameiu thoy-cox ti shiu<sup>15</sup> iatdeq wue xooti lhah.

B. Ishang<sup>16</sup> timx wah ah? Shaemushae poak kwat, waakeex xooi tou<sup>17</sup> ah?

A. Ghoe wah ghoe yixwai mushae tzip kwat, yektou mushae yoo, daa<sup>18</sup> ti shaozot,<sup>18</sup> koh beaqyan hay yao kee-dow naat-sheung-cox,<sup>19</sup> yao xooto-chuh keh ngoay-sheung. Ghoe wah dhausin<sup>20</sup> phah ghoe kox-lai daaypee-kwat dhunx-cox, gheizat tou moo dhanx-tow.<sup>20</sup> Poakdhanx-kox daaykhoay\* yek hay kanyok zaw-cox sheung ee, ghoe yixwai ghoe ti moo dhunx-tow.

B. Dzawhay ngoay-sheung tou hay iatdeq thoq tak kaankwaan<sup>21</sup> lah?

A. Toangyin\* lha. Ngoxdey kaw ghoe zeuglai<sup>21</sup> kox,annzi. ghoe xaeshuh chotlek kamx<sup>22</sup> yau-kanx shoe. Ngoxdey pee ghoe ti bataan<sup>23</sup> ghoe joq wue iamx, zeug-cox daay zun ghoe dzaw wann-cox, mhat<sup>24</sup> lhoh. Ghoe iat-low iat-koy shutwah tou moo koag-kwuh.

B. Zun-shuh moo ishang<sup>25</sup> mhe?

A. Yao hay yao, daannhay chitbey muhay kee yundsun. shoxyix dzeqhay sin dhong ghoe loak ti cixthoq keh matzoy-yeuk<sup>26</sup> ah. shioh<sup>27</sup> keh tintzao<sup>25</sup> ah, — koxti lamzi kawkap<sup>26</sup> keh yeukpanx — tag tow<sup>28</sup> zun iat<sup>27</sup> maai-cox ngoann<sup>28</sup> dzaw yoq kawsheung-che soq ghoe lai<sup>29</sup> nht-kaan iyunn\* lhoh. Thae, xae kox-kaan beaqvoang\*<sup>30</sup> chotlai keh kox-lai dzaw hay Ngau<sup>31</sup> Ishang<sup>25</sup> lhoh, ghoe hay nhidow tzoq chotmeang\*<sup>32</sup> ngoayfo<sup>33</sup> ishang<sup>25</sup>. Ghoe mudzeqex punxzi<sup>34</sup> xoo,<sup>34</sup> ghoe keh yan yektou xoo woxey,<sup>35</sup> shoxyix moulonn xoan\*wuh ah, beaqyan ah. kohkeh xeefun ghoe, keqjoq ghoe.

B. Yika koh ishang<sup>25</sup> chot-cox-lai lhoh, ngoxdey xoxyix yapxoy<sup>36</sup> kwah?

A. Thag ngox mann hax kox-way\* xoan\*wuh sin. Ah — Siozex<sup>37</sup> xoxyix yapxoy lha mah?

C. Tseag needey tzoay tag iatjann\* thim. xax. Thag ngox tzeang<sup>38</sup> voang\* capzap xooti<sup>35</sup> sin.

3. This is a mixture of two constructions: *mae kamm daaysheang* 'don't be so loud,' and *kamm daaysheang mutak kah* 'it won't do to be so loud.'

4. *Beaqyan* 'sick man, — patient.'

5. *Shiu* and *yit* are used interchangeably in the sense of 'fever.'

6. On this use of *dzau*, see Lesson 9, Note 10.  
 7. *Xoan\*icuh* 'watch-protect, — nurse.'  
 8. Note that the measure word *dow* 'degree' is inserted between the unit place and the decimal place.  
 9. *Kamyat jicqlak* . . . , lit. 'Today there is only left.'  
 10. *Shipzih* 'Mr. Celsius, — Centigrade.'  
 11. *Wazih* 'Mr. Fahrenheit, — Fahrenheit.'

Foreign names are transliterated into Chinese by using characters which the person doing the transliteration pronounces approximately like the original. Consequently speakers of a different dialect reading the transliteration will get a pronunciation which will deviate still further from the original. In the case of *Ship* in *Shipzih*, the character for *Ship* was pronounced [se] or [sə] in the dialect of the original transliterator. The character for *Wa* in *Wazih* was pronounced *fa* by the original transliterator.

The suffix *-zih* is used for 'Mr.' with foreign names in newspapers, scientific writings, etc.

12. *Moo beaq* 'has no sickness.' Since *beaq* also means 'to be sick,' the phrase *moo beaq* could, in another context, mean 'have not been sick' or 'was not sick.'

13. The figuring is done as follows:

<i>Spoken</i>	<i>Implied</i>
'Now 38.5° is Fahrenheit'	(The excess of 38.5° over the normal 37° is 1.5°, to be divided by 5 and multiplied by 9 to convert it to degrees Fahrenheit.)
'3 × 5 = 15.'	(Therefore the quotient is .3.)
'3 × 9 = 27.'	(Therefore the figure to add to the normal 98.6° is 2.7.)
'98 + 2 = 100.'	(So much for adding the integers.)
'7 + 6 = 13.'	(The decimals, .7 of the 2.7, and .6 of the 98.6 add up to 1.3, which, when added to 100,)
'makes 101.3.'	

14. *Zap-vann ci saam* 'three of ten parts, — three tenths.' In general, a fraction  $\frac{n}{m}$  is spoken of as *m-vann ci n*.

15. *Yan* '(state of his) person, — mind.' *Koh*, AN, is here used as 'that' or 'the.'

16. *Thoy shiu* is an impersonal verb-object construction, like *loak yux*. *Thoy-cox ti shiu* 'there has subsided some fever, — the fever has gone down a little.'

17. *Xoai tou* 'to open with a knife,' popular expression for 'to operate.'

18. *Shaozot* 'hand-art, — operation.'

19. *Hay yao ker-dow naat-sheung-cox* 'did have several places (where he was) injured by burns.'
20. *Dhunx-tow* 'break-reach, reach breaking, -- get broken.'
21. *Kaw-zeuglai* 'rescue (up from the sea).'
22. *Kamx*, see Lesson 10, Note 19.
23. *Matzoy* 'numb-drunk, -- anesthetize.' *Matzoy-yeuk* 'anesthetizing drug, -- an anesthetic.'
24. *Siudok* 'do away with poison, -- sterilize.'
25. *Tintzao* '(io)dine wine, -- tincture of iodine.'
26. *Kawkap* 'rescue distress, -- first aid, to give first aid.'
27. *Tag tow . . . iat* 'wait until . . . as soon as, -- as soon as.'
28. *Maai ngoann* 'go close to shore, -- to dock.'
29. *Lai* here may be translated 'to.'
30. *Beaqvoang\** 'sick room' is applicable either to a ward or to a private room.
31. The Mandarin pronunciation of *Ngau* is *Niu* (Wade-Giles romanization). *New* in the translation is an anglicized form of *Niu*.
32. *Chotmeang\** 'come out with a name, -- famous.'
33. *Ngoayfo°* 'external branch, -- surgery, surgical.' *Ngoayfo° ishang°* 'surgeon.'
34. *Punzzih zoo* 'skill good' is a sentence predicate to *ghoe*.
35. *Woxey* 'harmonious-air, -- kindly, pleasant, charming.'
36. *Capzap xooti* 'to tidy (so that the room will look; better.' *xooti* being a resultative complement.

## EXERCISES

## 1. Example:

Given:

Answer:

Ghoe (keh) yan tsengchox.

Ghoe (keh) yan tsengchox-mu-tsengchox  
nhe? Muci ghoe (keh) yan tseng-mu-tseng-  
chox.

(a) Ghoe Iengman shek dok. (b) Ghoe kamyat kouxeq xoy. (c) Ghoe uandow nangkaw tai-loaklai. (d) Nhidow thengyat loak yux. (e) Ngox keh ihsih nee mengbaak. (f) Ngoxdey Nin-cho-iat foaq kah. (g) Ngox okkhee shao soy. (h) Ceak zun xae nhidow maai ngoann.

## 2. Example:

Given:

Answer:

Ngau Ishang° xae nhi-kaan  
beaqvoang\*-shuh chotlai.  
Ghoe xae nhidow tzoy chot-  
meang\*.

Xae nhi-kaan beaqvoang\*-shuh chotlai kox-  
way\* dzaw hay nhidow tzoy chotmeang\*  
keh Ngau Ishang°



(a) Lee Siotzex xae nhi-kaan iyun<sup>n</sup>\*-shuh dzow yex. Ghoe hay nhidow tzoy xoothae keh. (b) Kox-ceak Wazih-pio xae koxbinn kox-ceung dhoai\*-shuh. Kox-ceak ngox tzoy yoq-mu-kwaann. (c) Koh feihaangyun tit-cox-loak xoe-shuh. Ghoe kah feikei chot-cox zih ('had an accident'). (d) Dhaam Patdheng Sinshaang yika xaedow iatpin haang iatpin zek yex. Dhaam Patdheng yandey kiw ghoe dzow Laushengkei° waakcex Pohiam-dhoai. (e) Sinshaang aam'aam xae dayyih-kaan fohdhoang-shuh tzaoyaplai. Ghoe ceqwah xaedow koag Iengman. (f) Koxkoh saylhooko° yika dhong ngox iatyauq kou ('as tall as I'). Ghoe gawnin\* say kwoh ngox xooto. (g) Thae, ngox dhiu daaypee yika xoxyix dsoibinn kamx iok lhoh. Ngox dhiu daaypee kox-wan feikei chot zih koxjannzi tit-dhunx-cox. (h) Kox-way\* ishang° yaw kou yaw daay. Ghoe ghammat dhong koxkoh beaqyan poak kwat.

## LESSON 14

## CONVERSATION WITH THE DOCTOR

A. and B. Good morning, Doctor!

I. Good morning!

A. Is the patient better today?

I. Much better.

B. Is there still any danger to his life now?

I. I think his critical stage can be said to have passed already. When his temperature was at its highest yesterday, the only thing I was most concerned about was whether his heart could take it, so I gave him an injection to strengthen his heart. Now that his temperature has already gone down, there will be no more question about his heart.

A. Did he have any internal injuries?

I. I examined him once very carefully yesterday, and he seems to have received no internal injuries at all. The lungs, the intestines, and stomach, the liver, the kidneys, all seem to be in very good condition. His bowels and urine are also normal. His breathing is quite even, too, and his throat isn't swollen, either. The only thing is that he is constantly complaining of thirst and wants to drink water. This is because he has fever.

A. Was there much loss of blood?

I. Yes, that's why the first thing we did, as soon as he entered the hospital, was to give him a blood transfusion.

B. Were you able to find a blood-donor right then?

I. We did not have to look for any donor, there was prepared blood kept in the hospital, so that it could be taken out and used any time. Besides, according to a new method, nowadays human blood need not be divided

3. *Translate into Chinese:*

(a) Well, well, how is it that you have come to this hospital *too*? (b) I came to see whether the patient, after having had such high fever yesterday, is better today. (c) The fever is not very high, but there is still 23° of fever left. (d) I see. Well, that is not to be considered very high. (e) Is it necessary to have a major (*daay*) operation before he can get well? (f) It will not be necessary to use very much anesthetic for the operation. (g) The most important thing in operations is to have everything sterilized. (h) The doctor will come in a moment, you won't have time to tidy the things in the room.

**DAY ZAPSEY FOH**  
**DHONG ISHANG° DHAAM WAH**

A., B. Tzoozan, Ishang°!

I. Tzoozan!

A. Kamyat koh beaqyan xooti mah?

I. Xoo tak to lhah.

B. Yika joq yao shangmeq keh ngaiximx moo ah?

I. Ngox yixwai ghoe keh ngaiximx-zighei xoxyix wah-tak yixkeng kwoh-cox lhoh. Ghammat ghoe faat yit faat tak tzoy kou<sup>1</sup> koxjannzi, ngox tzoy phah keh dzaw hay muc<sup>2</sup> ghoe keh samdzoaq tae-mu-tae-tak-juh ce. shoxyix dhong ghoe tax-cox ti coaqsamcam. Yika yitdow yixkeng tai-cox lhoh, kamx ghoe keh samdzoaq xoxyix moo manndhai keh lhoh.

A. Ghoe noaybow yao zaw sheung moo<sup>3</sup> ah?

I. Ngox dzoakyat xoo tzixsay dhong ghoe kimxjha-kwoh iat-tsik. xoodsix. tou moo zaw-kwoh sheung. Fay ah, jheung-way ah, koan ah. zanndzoaq ah, tou xoodsix xoo xoo. Daay-siobinn yektou lauthong.<sup>4</sup> Fukhap yek xoo bhengkwan, haulong-loebinn yek mu cog. Dzawhay zizi tou wah keagxoat iw iamx shoe kamx<sup>5</sup> ce. Nhiti<sup>6</sup> hay ianway faat yit keh yunkwuh.

A. Xut lau-cox<sup>7</sup> xooto lhoh poh?

I. Hay lhoh, shoxyix iat yap-cox iynn\* ngoxdey dhauiat-ginn zih dzaw hay dhong ghoe shu xut<sup>8</sup> lhoh.

B. Shu xut toangzi dzaw xoxyix uanx-tak-too yan lhah mhe?

I. Mushae uanx yan keh, iynn\*-loebinn yao cay-kwoh keh xut dsun xaeshuh, shoxyix dsoizi xoxyix llox-choilai yoq. Yitsex ciw iat-cog san keh

into several kinds; with this new method, anybody's blood can be used by anybody else.<sup>9</sup>

B. Ah, that's really wonderful!

A. I wonder how many injuries he received in all, over his whole body?

I. Counting all the light injuries, there were at least forty-odd places, I guess — so many you couldn't count them exactly. The scalp was wounded, but the skull was all right. The right ear, the right side of the face, and the nose were abraded; luckily the eyeballs were not injured. His teeth had bitten through his tongue, too. The shoulders, the back, the chest, the abdomen, the elbows, the arms, — those places only had the skin scraped off. His eyebrows and hair were half burnt off.

A. The places that were burnt must be very bad.

I. Yes, the right thumb, as well as the index finger and the middle finger were burnt very badly. But the ring finger and the little finger were not injured. The right ankle and calf were the most seriously burnt.

A. Gosh, how terrible!

B. Fortunately, modern medicine has progressed so fast, especially with those drugs discovered most recently, that if only you use them soon enough, you can be absolutely free from the danger of infection. Ten years ago, if you had happened upon a man with such serious injuries, it would be hard to say what the result would have been.

A. If we hadn't found you, Doctor New, I don't know whether we would have had such good results.

I. Thank you very much! We are only doing our part, that's all.

C. Now you can go in, third door to your right.

A. and B. Good! Thank you very much, Doctor!

I. Don't mention it.

## NOTES

1. *Faat yit faat tak kou* 'have a high fever' is a combination of a verb-object construction (*faat yit*) and a verb + descriptive-complement construction (*faat tak kou*). In such cases, the verb is always repeated.

2. *Ngox tzoj phah keh dzaw hay mucí . . .*, lit. 'what I was most afraid of was that I did not know . . .'

3. *Ghoe noaybow yao zaw sheung moo ah?* lit. 'Did his internal parts receive injury?' *Yao . . . moo* is here used as an auxiliary verb, 'did (you) . . .?' or 'have (you) . . .?' The answer to such a question is *Yao* 'I did, I have' or *Moo* 'I did not, I have not.'

faattzix, yindzoay yan-xut mushae fan zeng kee-cog, yeq nhe-cog ce.  
foangfaat, moulonn pinkoh keh xut pinkoh tou xoxyix yeq keh.

B. Ahh, canhay miw lhah!

A. Muci ghoe dsun-shan zaw-cox keeto-chuh sheung<sup>16</sup> nhe?

I. Xeang sheung kay-maai-saay timxtou yao -- seyzap-kee-chuh kwah  
— to tow kay-mu-tsengchox lhoh. Dhaubhei sheung-cox lha, daannhay  
dhauxoak moo zihkoann.<sup>11</sup> Yaw yix, yawbinn faay minn dhong keh beyko  
yektou tsaat-sunx-cox, xootsoae ngaanxwat<sup>12</sup> moo sheung-tow. Ti nga  
yaw tzeung dzihkee dhiu ley ngaao-tsan<sup>13</sup> thim. Poakdhau, puytzeak,<sup>14</sup>  
samxao,<sup>15</sup> dhoo, shaocaang, shaopey, — kox-kee-dow dzaw dzeqhay bheix  
tsaat-sheung-cox ce. Ngaanx-meimou<sup>16</sup> dhongmaai hamm-dhau keh  
dhaufaat tou shiu-cox iat-punn xoy\*<sup>17</sup> lhoh.

A. Pee fox shiu-tsan kox-kee-chuh<sup>18</sup> kag'hay xoo leyhoay lhah?

I. Hay lhoh, yaw shao keh shaocixkong<sup>19</sup>,<sup>19</sup> dhongmaai yiheix, coqix,<sup>20</sup>  
pee fox shiu tak xoo leyhoay. Daannhay moudengcix<sup>21</sup> dhongmaai siocix  
moo sheung-tow. Ceak yaw keuk keukkaaw<sup>22</sup> dhongmaai keukkwa<sup>23</sup>,<sup>23</sup> pee  
fox sheung tak tzoay kaaukwaan.

B. Mu, can tsaamx!

I. Xootsoae yindzoay ihoak tzonnbow<sup>24</sup> tak kamm faay, yangheizih<sup>25</sup>  
hay tzoaygann faatmeng<sup>26</sup> kox-kee-cog<sup>27</sup> yeuk, ghaughei yeq tak kaw tzooy,  
dzaw xoxyix yundsun moo jhunyimx<sup>28</sup> dokkhwax keh ngaiximx<sup>29</sup> keh.  
Yeuk'hay<sup>30</sup> zap-nin-dsin yuh-jeuk kamm joq sheung keh yan ah, kitkwox  
yuh<sup>31</sup> tou wahmudeq lhah.

A. Yeuk'hay ngoxdey mu uanx-too nee Ngau Ishang<sup>32</sup> ah, yek mucu  
wuemuwue yao kamm xoo keh kitkwox poh.

I. Xoowah<sup>32</sup> xoowah! Ngoxdey patkwoh dzonn<sup>33</sup> ngoxdey keh  
punxvann<sup>34</sup> ce.

C. Yika needey xoxyix yapxoy lhoh, yawbinn daysaam-koh munxao.

A., B. Xoo lha. Mukoi<sup>35</sup> ah, Ishang<sup>36</sup>!

I. Xoowah.<sup>36</sup>

4. Daaybinn 'major convenience, — stool; to go to stool.' Siobinn  
'minor convenience, — urine; to urinate.' Lauthong 'to flow through  
freely.'

5. Wah keagxoat iw iamx shoe kamx ce, lit. 'says neck-thirsty, want to  
drink water, that's the only thing.'

6. Nhiti 'these (symptoms).'

7. Lau-cox 'flowed.'

8. Dhong ghoe shu xut 'transfuse blood for him.'

9. This statement refers to the use of blood plasma instead of whole  
blood.

10. Keeto-chuh sheung 'how many places of injury.'



11. *Moo zihkoann* 'had nothing the matter with it, — nothing happened to it, all right.'

12. *Ngaanzwat* 'eye-kernel, — eyeball.'

13. *-tsan*, suffix to express undesirable contact. *Ngaao-tsan* 'bite through,' *shiu-tsan* 'to burn.' Since a Chinese verb can be taken either in the active or in the passive sense, these examples can also be translated 'get bitten' and 'get burned.'

14. *Puytzeak* 'back-spine, — the back.'

15. *Samxao* 'heart's opening, — the chest.'

16. *Ngaanz-meimou* 'eye-browhair, — eyebrows.'

17. *Shiu-cox iat-punn xoy\* lhoh* 'burnt one half away.' The form *xoy\** is more emphatic and less common than *xoy*.

18. *Pee fox shiu-tsan kox-kee-chuh* 'those places burnt by the fire.'

19. *Shaocixkong°* 'hand-finger-lord, — the thumb.' Note repetition of *shao*.

20. *Coqcix* 'middle finger.' Note the special tone *coq-* instead of the usual *cong* 'middle.'

21. *Moumengcix* 'nameless finger, — ring finger.'

22. *Keukkaaw* 'foot-hinge, — ankle.' Note repetition of *keuk*.

23. *Keukkwa°* 'foot-melon, — calf of the leg.'

24. *Tzonnbow* 'advance step, — progress, to advance.'

25. *Yaugheizih* 'especially.' *Zih* is Mandarin for *hay*. Since it is absorbed as a part of a compound, it can still be followed by a *hay*.

26. In speaking of drugs, *faatmeng* 'invent' is commonly used rather than *faatyin* 'discover.'

27. *-cog* 'kind' is used as AN for *yeuk*.

28. *Jhunyimx* 'transmit-taint, — to infect.'

29. So far as formal structure is concerned, *moo jhunyimx dokkhwanx keh ngaiximx* could either mean 'have not been infected with the danger of bacteria' or 'have no danger of infection from bacteria.' The former would, of course, make no sense.

30. On supposition contrary to fact, see Lesson II, Note 13.

31. *Kitkwox* 'bear fruit, — result, outcome.' *Yuho* is the literary expression for *timxyeuq\** 'how?' *Kitkwox yuho* 'how the result (would have been).'

32. *Xoowah* 'good (of you) to say so, — thank you for the compliment.'

33. *Dzonn* 'to exhaust, to do all (one can), — to do,' used with words like *punxvann* 'duty.'

34. *Punxvann* 'original part, — one's part, duty.'

35. *Mukoai* '(I) ought not (to have troubled you), — thank you!'

36. *Xoowah* is also used in the sense of 'You're welcome,' 'Don't mention it!'

## EXERCISES

## 1. Complete the following sentences:

(a) \_\_\_\_ -yat beaqyan faat \_\_\_\_ faat tak kamm \_\_\_\_, yukwox ghoe \_\_\_\_ -dzoaq tae-mu- \_\_\_\_, dzaw iw dhong ghoe \_\_\_\_ ti \_\_\_\_ -cam, yeukkwox muhay, dzaw phah yao \_\_\_\_ keh ngai- \_\_\_\_ poh. (b) Daaybinn mu xoo hay ianway \_\_\_\_ mu xoo keh yunkwuh, \_\_\_\_ -binn mu xoo hay ianway \_\_\_\_ -dzoaq yao beaq keh \_\_\_\_ . (c) Iatkoh yan keh bhengkwan uandow hay Wazih \_\_\_\_, tzek hay \_\_\_\_ -zih \_\_\_\_ . (d) \_\_\_\_ keh zihaw iw \_\_\_\_ shoe, dhoongoh \_\_\_\_ \_\_\_\_ zek \_\_\_\_ . (e) Iatkoh yan keh \_\_\_\_ -dzoaq mu xoo, dzaw muxoo dhong ghoe yoq dsun-shan ('total') matzoy, yeukkwox yoq daay shao- \_\_\_\_ dzaw phah ghoe yao \_\_\_\_ tae-mu-juh keh \_\_\_\_ . (f) Dsoibinn pinkoh keh \_\_\_\_ pinkoh tou zek-tak. (g) Xootsoae \_\_\_\_ moo sheung-tow, yeukkwox muhay ah, ghoe yika dzaw thae- \_\_\_\_ yex lhoh. (h) Yanyan tou \_\_\_\_ dzonn ghoe dzihkee keh \_\_\_\_ .

## 2. Example:

Given:

Dhausin° yan shio keh zihaw joq  
kay-tak-tsengchox.

Answer:

Hawloai yan tou to tow kay-mu  
tsengchox lhoh.

(a) Dhausin° mu gwuy koxjannzi toy ngaanx joq caang-tak-xoai.  
(b) Kamciutzoo xaak° wan shio koxjannzi koh yitdhau\* joq thae-tak-too.  
(c) Ghammat haulong mu cog keh zihaw joq iamx-tak shoe loak. (d) Sinkoh laepaay ceak nga mu thoq koxjannzi yehmaanx joq fann-tak-jeuk.  
(e) Ghoe xeeshao hoak Congman koxjannzi (ghoe) koag tak maann tow lin ngox tou shektheang. (f) Dhausin° kaan ok mu iok koxjannzi, ti yan joq ghee-tak-juh. (g) Aam'aam ceak zun haang tak xoo ghanx koxjannzi, ngoxdey theang-tak-too shengiam. (h) Tongthin yat tunx koxjannzi, tsat-timxcong° dzaw thae-mu-kinn dok shu lhoh.

## 3. Write out the conversation of the visit with the patient.

## LESSON 15

### WORLD GEOGRAPHY

*Teacher.* Today we shall talk about the geography of China. But before we talk about today's lesson, we ought just to review first the world geography we had last time. Dsin Thiniat, do you remember what continents there are in the world?

*Dsin.* The largest continent in the Eastern Hemisphere is Asia. The one joining Asia on the west is Europe. South of Europe, separated by the Mediterranean Sea, is Africa.

*T.* Are Asia and Africa entirely separated?

*Ds.* Originally they were connected together, but since the opening of the Suez Canal, they can be regarded as separated. Then there is Australia, also in the Eastern Hemisphere. The Western Hemisphere has North America and South America, separated by the Panama Canal in the middle. And there is Oceanica — *Teacher,* is Antarctica in the Eastern Hemisphere or the Western Hemisphere?

*T.* Since it is at the South Pole, there will be no distinction of east or west. Lee Shaogheung, tell us how many oceans there are in the world.

*L.* The largest is the Pacific Ocean, which is between America and Asia. Next is the Atlantic Ocean, to the west of Europe and Africa and east of America. The third is the Indian Ocean, to the south of Asia. Then there is the Antarctic Ocean at the South Pole and the Arctic Ocean at the North Pole.

*T.* That's right. Woang Zeakshaan°, tell us what large countries there are on the various continents of the world.

*W.* Asia has China and India. Russia is half in Asia and half in Europe. Europe has no very big countries. Great Britain, France, Germany, Italy, may be regarded as the largest, comparatively speaking. The largest on the American continent is the United States, next to it are Canada and Mexico.

*T.* The countries you have mentioned are all to the north of the Equator. What countries are there in the Southern Hemisphere?

*W.* South America has Brazil, Argentina; Africa has Egypt; Australia has Austria.

*T.* No, Austria is a country in Europe, the one once annexed by Germany was Austria. Australia is one of the British dominions, with an independent government, and is also a democratic country, just like Canada.

*L.* Woang Zeakshaan° has forgotten that Asia has Japan.

*W.* What *Teacher* asked was, what large countries there were. Japan is only a little island country, you see.

## DAY ZAPNGUX FOH SHAYKAAY DEYLEE<sup>1</sup>

*Sinshaang.* Kamyat koag Congkwoak deylee. Daannhay dzaw<sup>2</sup> mey koag kamyat keh kongfoh yixdsin<sup>3</sup> nhe, ngoxdey iengvann una-laan hax sin-wan shox koag keh shaykaay deylee sin. Dsin Thiniat, nee key-tak keytak shaykaay-zeuq yao mhiyex daaylok<sup>4</sup> ah?

*Dsin.* Tong Punnghau cihdaay keh daaylok hay Ahcau.<sup>5</sup> Lin-joh Ahcau saibinn keh dzaw hay Aucau.<sup>6</sup> Xae Aucau naambinn, kaak-xoi-cox ko. Deycong Xoe keh dzaw hay Feicau<sup>7</sup> lhah.

*Sg.* Ahcau dhong Feicau haymuhay yundsun fan-xoi keh nhe?

*Ds.* Yunpunx hay lin-maai keh, hawloai xoi-cox<sup>8</sup> dhiu Souyizih Wannho,<sup>9</sup> kamx dzaw xoxyix sunn fan-xoi-cox lhoh. Joq yao Owcau<sup>10</sup> tou hay xae Tong Punnghau. Sai Punnghau yao Pak Meecau<sup>11</sup> Naam Meecau, congkaan kaak-xoi-cox dhiu Panamax Wannho.<sup>12</sup> Joq yao Daayyeung Cau — Sinshaang, Naamgek Cau<sup>13</sup> hay xae Tong Punnghau ah, deq Sai Punnghau ah?

*Sg.* Keyyin xae Naamgek dzaw mu fan tong sai<sup>14</sup> keh lhoh. Lee Shao-gheung, nee koag pee ngoxdey theang<sup>15</sup> shaykaay-zeuq yao keetokoh daayyeung ah?

*L.* Cihdaay keh dzaw hay Thaaybheng Yeung<sup>16</sup> lha, xae Meecau Ahcau congkaan. Dayyih dzaw hay Daaysai Yeung,<sup>17</sup> xae Aucau Feicau ci sai. Meecau ci tong.<sup>18</sup> Daysaam hay Ianndow Yeung, xae Ahcau keh naambinn. Joq yao Naamgek keh Naam Pengyeung, Pakgek keh Pak Pengyeung.

*Sg.* Mootsoh. Woang Zeakshaan<sup>19</sup>, nee koag hax ngoxdey theang shaykaay-zeuq koak-daaycau yao ti mhiyex daay keh kwoakka ah?

*W.* Ahcau yao Congkwoak, yao Ianndow. Ngokwoak<sup>19</sup> hay iatpunn xae Ahcau, iatpunn xae Aucau. Aucau moo xoo daay keh kwoakka keh. Iengkwoak,<sup>20</sup> Faatkwoak,<sup>21</sup> Takkwoak,<sup>22</sup> Ihdaayley,<sup>23</sup> sunn peekaaw-zeuq tzoy daay keh lhoh. Meecau cihdaay keh hay Meekwoak,<sup>24</sup> gheitsih<sup>25</sup> hay Kanadaay, Maksaike<sup>26</sup>.

*Sg.* Nee shox koag ti kwoakka hammb'laaq<sup>26</sup> hay xae chekkdow<sup>27</sup> yixpak keh, Naam Punnghau yao pinti kwoakka nhe?

*W.* Naam Mee yao Pasai<sup>28</sup>, Ahkandheng; Feicau yao Aighap; Owcau yao Owkwoak.<sup>28</sup>

*Sg.* Muhay, Owkwoak hay Aucau keh kwoakka, yixdsin pee Takkwoak peqthan-kwoh<sup>29</sup> koxkoh hay Owkwoak. Owcau hay Iengkwoak lunpoang<sup>30</sup> ci iat, yao doklaap<sup>31</sup> keh ceqfux, yek hay iatkoh manjih keh<sup>32</sup> kwoakka. dhongmaai Kanadaay iatyeuq keh.

*L.* Woang Zeakshaan<sup>30</sup> mukeytak-cox<sup>33</sup> Ahcau joq yao Yatpunx.<sup>34</sup>

*W.* Sinshaang mann keh hay yao mhiyex daay kwoak. Yatpunx dzeqhay iatkoh sio tookwoak ce mah.<sup>35</sup>



T. Ha ha! you can say that again. Dsin Thiniat, do you remember whereabouts the capitals of the various countries are?

Ds. The capital of China is in Nanking, during the war temporarily at Chungking. The capital of Russia is at Moscow, of Germany at Berlin, Italy at Rome, France at Paris, England at London, America at New York — no, no, the capital of the United States is at Washington.

## NOTES

1. *Deylee* 'earth-principles, — geography.'
2. ... *yixdsin*, *xae* ... *yixdsin*, or *dzoay* ... *yixdsin* 'before ...,' as *xae zap-timr yixdsin* 'before ten o'clock'; *loak yux yixdsin* 'before it rains.' *Dzoay* is a more literary form for *xae*: the teacher speaks in a somewhat formal style.
3. Note the use of both *mey* and *yixdsin* in such a construction, 'before we have not talked about today's lesson.' Similarly, *dzoay yixkeng koag-kwoh kamyat keh kongfoh yixhaw* 'after we have already talked about today's lesson.' The redundant use of *mey* and *yixkeng* in such sentences is the usual idiom.
4. *Daaylok* 'great land, — continent.'
5. *Ahcau* 'A(sia)-continent.' The full transliteration for Asia is *Ahsay'ah*. In general, only one syllable of the full transliteration, plus *-cau* 'continent' or *-kwoak* 'country,' is used for names of continents or countries.
6. *Aucau* 'Europe,' full name: *Aulopa*.
7. *Feicau* 'Africa,' full name: *Ahfeileyka*.
8. *Xoai-cox dhiu Souyizih Wannho*, lit. '(they) opened a Suez Canal,' *xoai wannho* being an impersonal verb-object construction.
9. *Wannho* 'transport-river, — canal.'
10. *Owcau* 'Australia,' full name: *Owdaayley'ah*.
11. *Meecau* 'America,' full name: *Ahmeleyka*. This term applies to the continents of South and North America, either separately or together.
12. *Congkaan kaak-xoai-cox dhiu Panamax Wannho* 'between is interposed a Panama Canal.'
13. *Naamgek* 'south-extremity, — South Pole.' *Naamgek Cau* 'South Pole Continent, — Antarctica.'
14. Note that no 'or' or 'and' is necessary between *tong* and *sai*.
15. *Koag pee ngoxdey theang* 'speak to us to hear, — tell us.'
16. *Thaaybheng Yeung* 'Grand-peaceful Ocean, — Pacific Ocean.'
17. *Daaysai Yeung* 'Great-western Ocean, — Atlantic Ocean.'
18. *Ci sai*, *ci tong* 'west of, east of,' = *keh saibinn*, *keh tongbinn*. The literary particle *ci* is often used in learned discussions. A form like *ci tong*

Sg. Ha ha! kamx koag tou tak. Dsin Thiniat, nee key-mu-keytak koak-kwoak keh kengzeng hay xae pin-kee-dow ah?

Ds. Congkwoak keh shaotou <sup>36</sup> hay xae Naamkeng, <sup>37</sup> tax ceuq keh zihaw lamzi xae Jhongxeq. <sup>38</sup> Ngokwoak keh shaotou xae Moaksifo°. Takkwoak xae Paaklam, Ihkwoak Lomax, Faatkwoak Palai, Iengkwoak Lonton°, Meekwoak Nao\*ieuk <sup>39</sup> — muhay, muhay, Meekwoak keh kengzeng hay Wazeqtonn!

or *keh tongbinn* means ambiguously 'to the east of' or 'in the east of.' When necessary, the more specific expressions *keh* (or *ci*) *tongbow* 'the eastern part of' and *yixiong* 'thence east, — to the east of,' can be used.

19. *Ngokwoak* 'Russia,' full name: *Ngolosi*°. *Soungo* 'Soviet Russia' *Soulun*, *Soungo Lunpoang* 'U. S. S. R.'

20. *Iengkwoak* 'England,' full name: *Iengkatley*. The term is commonly applied to *Daay Patlittin* 'Great Britain.'

21. *Faatkwoak* 'France,' full name: *Faatlaansai*°, also *Vatthaansai*°.

22. *Takkwoak* 'Germany,' full name: *Tak'ihcih*, i.e. 'Deutschland.'

23. *Ihdaayley*, *Yihdaayley* 'Italy.' Less commonly called by the abbreviated name *Ihkwoak* or *Yihkwoak*.

24. *Meekwoak* 'America (i.e. the United States),' full name: *Meeleykin*, i.e. '(A)merican.' *Meeleykin Hapcoq Kwoak* 'The United States of America.'

25. *Gheitsih* 'its next, — next to that.'

26. *Hammaaq'laaq*, *hamb'laaq* 'all, entirely.'

27. *Chekkdow* 'the red line, — equator.' Note that the *-kk* indicates the unusual combination of a middle pitch on the short vowel *e*.

28. *Owkwoak* 'Austria,' full name: *Owdeyley*.

29. *Peqthan* 'combine-swallow, — annex.'

30. *Lunpoang* 'united states, union of states,' here is used for 'dominions.'

31. *Doklaap* 'alone stand, — independent.'

32. *Manjih keh* 'people-governed, — democratic.'

33. *Mukeytak* 'not to remember, — to forget.' *Mukeytak-cor* 'have forgotten, forgot.'

34. *Yatpunx* 'sun-origin, — Japan.'

35. *Ce mah*, double particle for emphasis, 'that's all, you see.' There is a similar double particle *ci*° *mah*, probably from (*nee*) *ci mu ah* 'do you know?' used in about the same way.

36. *Shaotou* 'chief-metropolis, — capital' is a more formal term than *kengzeng* 'capital-city — capital.'

37. *Naamkeng* 'south capital, — Nanking.'

38. *Jhongxeq* 'double celebration, — Chungking.'

39. *Nao\*ieuk, Nhiuieuk*° 'New York.'

40. The addition of *toang . . . joq* at the beginning of a construction with *mei . . . yixdsin* adds emphasis to the clause. (See above Notes 2 and 3.)

### EXERCISES

1. *Example:*

Given:

Needey iw uan-faan hax shaykaay  
deylee sin, yinhaw ('and then')  
ngox cih koag Congkwoak deylee  
pee needey theang.

Answer:

Iw tag tow needey tzeung shaykaay  
deylee yixkeng uan-yun-cox yix-  
haw, ngox cih tzeung Congkwoak  
deylee xeeshao koag pee needey  
theang. Toang ngox joq (see Note  
40) mei tzeung Congkwoak deylee  
koag pee needey theang yixdsin,  
needey iw tzeung shaykaay deylee  
uan-faan hax sin.

## LESSON 16

### CHINESE GEOGRAPHY

*Teacher.* Today we begin to study the geography of China. China is the country with the largest population in the world, comprising almost one fourth of the population of the whole world. The majority of the Chinese population, however, lives in the eastern part, in China proper. Tibet to the southwest, Kokonor to the west, Sinkiang Province to the northwest, together with Mongolia in the north, — in those territories, the population is comparatively sparse. The great majority of the people live in the provinces. The northernmost provinces are the Three Eastern Provinces, namely Liaoning, Kirin, and Heilungkiang, which foreigners sometimes call Manchuria.

*Lee.* Are the people there called Manchus, then?

*T.* No. Formerly, when the Manchus entered the Pass, they dispersed to live in various places in the interior, and since the Republic they have gradually become assimilated to the Chinese, so that now it is impossible to distinguish between Manchus and Chinese. As for the people who now live in the Three Eastern Provinces, the majority are Chinese, the greater part of whom have moved there from Shantung.

*L.* Is Jehol a province?

(a) Dsin Thiniat koag Sai Punnghau koxti kwoakka sin, yinhaw Lee Shaogheung cih koag Tong Punnghau keh kwoakka. (b) Dhanan<sup>2</sup> Takkwoak seug peqthan koxti ghanxti keh sio kwoak sin, yinhaw peqthan shaykaay-zeuq hamm'b'laaq ti daay kwoak. (c) Koag Meekwoak xeh zihaw yanyan tou seug-tow Nao\*ieuk sin, yinhaw cih seug-tow Wazeq'oon. (d) Zun-shuh keh ishang<sup>o</sup> pee ghoe iatti kawkap-yeuk sin, yinhaw peqthan<sup>2</sup> loebinn keh ishang<sup>o</sup> dhong ghoe xoai tou. (e) Ngox iw capzap hax kaan beaqvoang\* sin, yinhaw needey cih yapxoy thae koh beaqvan. (f) Nee tzeung nee keh ihsih wah pee ngox theang sin, yinhaw ngox tzeung ngox keh ihsih wah pee nee theang. (g) Ghoe hoak-wue koag Congkwoak-wah<sup>2</sup> sin, yinhaw hoak dok Congkwoak-shu. (h) Ghoe keh bhangyao tzaq'choi<sup>2</sup> kaan ok sin, yinhaw ghoe dzihkee cih maannmaann\*dey\* tzaq'choilai.

## 2. Example:

Souyizih Wannho keh tongbinn yao Hong Xoaie, saibinn hay Deycong Xoaie, ghoe yaw xae Ahcau Feicau keh congkaan.

Similarly, describe the positions of (a) The United States, (b) Panama Canal, (c) Australia, (d) Suez Canal, (e) Russia, (f) Atlantic Ocean, (g) Africa, (h) Antarctica.

## DAY ZAPLOK FOH CONGKWOAK DEYLEE

*Sinshaang.* Ngoxdey kamyat xeeshao hoak Congkwoak deylee. Congkwoak hay shaykaay-zeuq yanxao tzoy to keh kwoakka,<sup>1</sup> chamuto<sup>2</sup> cimm<sup>3</sup> dsun-shaykaay yanxao keh sey-vann ci iat. Daannhay Congkwoak keh yanxao, toshow juh<sup>3</sup> xae tongbinn punxbow.<sup>4</sup> Sainaam<sup>5</sup> keh Saidzoaq, saibinn keh Tsengxoae,<sup>6</sup> saipak keh Sankeung<sup>7</sup> Shaag, dhongmaai paktinn keh Mongkwux, — koxti zokdey-shuh<sup>8</sup> yanxao peekaaw-zeuq xeishio. Daaytoshow keh yanman hay juh xae koak-shaag-loebinn. Tzoy pak kox-kee-shaag hay Tong Saam Shaag, tzeq hay Liuneng, Katlam, dhong Xaklong Koang<sup>o</sup>,<sup>9</sup> ngoaykwoak-yan yaozi kiw ghoe dzow Munxau<sup>o</sup>.

*Lee.* Koxshuh keh yan haymuhay dzawhay kiwdzow Munxau<sup>o</sup>yan ah?

*Sg. Muhay.* Sindhau\* Gheiyen yap kwaan keh zihaw,<sup>10</sup> ghoe dey dzaw fansaann juh xae noaydey koak-chuh, dzihdsong Mankwoak yixloai yixkeng dzimundzimm\* dhong Xoannyan<sup>11</sup> dhongfah-cox,<sup>12</sup> shoxyix yinndzoay Gheiyen dhong Xoannyan tou fan-mu-choi lloh. Cih'iu<sup>13</sup> yinndzoay xae Tong Saam Shaag keh yanman, toshow hay Xoannyan, ghoe dey daaypunn hay xae Shaantong pun-xoy keh.

*L.* Yit'ho<sup>14</sup> haymuhay iatkoh shaag ah?



T. Yes, and Jehol, Chahar, and Suiyuan are also called Inner Mongolia. Down further south are the northern provinces of the Yellow River Basin, — Shantung, Hopeh, Honan, Shansi, Shensi, Kansu, Ningsia. This is the place of the greatest development of the ancient culture of China. Confucius was born in Shantung, of course. In the Shang dynasty, the Chou dynasty, the Ch'in dynasty, the Han dynasty, the T'ang, the Sung, the Yuan, the Ming, the Ch'ing, — the capitals during the most flourishing eras of antiquity were for the most part in the region of the Yellow River basin. But the Yangtze basin is the center of modern China. From Sikang, Szechwan, Hunan, Hupeh, Kiangsi, Anhwei, down to Kiangsu and Chekiang, — those provinces are the richest. The southernmost provinces are Fukien, Kwangtung, Kwangsi, Kweichow, and Yunnan. These provinces are also extremely important from the political, strategic, economic, and cultural point of view. Dsin Thiniat, can you think of any southerners who are famous men?

Ds. President Chiang is a southerner.

T. That's right, he is a native of Chekiang. Chekiang has produced a great many eminent men. People often call the two provinces of Kiangsu and Chekiang the South, as compared with the North. For example, when a man from Shanghai asks you whether you can speak the southern dialect, what he means to ask you is whether you can speak the Shanghai dialect. Lee Tak'wa, did you have a question?

L. Dr. Sun Yatsen was also a southerner.

T. Yes, Dr. Sun Yatsen was a native of Chungshan, Kwangtung, that's why they call him Congshaan° Sinshaang, as a way of showing respect to him. Now we have finished our geography lesson. Prepare your lessons well now, all of you. Examination tomorrow.

## NOTES

1. *Shaykaay-zeuq yanzao tzoj to keh kwoakka*, lit. 'a country (whose) population is the most in the world.'

2. *Cimm*, lit. 'occupy.'

3. . . . *keh yanzao, toshow juh* . . . 'as for the population . . . , the majority lives . . .'

4. *Punxbow* 'original part, . . . proper.' *Congkwoak punxbow* 'China proper.' (The sentence in the text already contains the word *Congkwoak* so that its repetition is unnecessary.) A *xae*-phrase can either precede or follow a verb; it is more emphatic when it follows the verb.

5. *Sainaam* 'west-south, — southwest.' Similarly, *saipak* 'northwest,' *tongnaam* 'southeast,' *tongpak* 'northeast.'

6. *Tsengxoae* 'Blue Sea, — Kokonor.'

7. *Sankeung* 'new territory, — Sinkiang.'

8. *Zokdey* 'belonging-land, — territory.'

Sg. Hay, Yit'ho, Chaatxayix, Soiyunx, yaw kiwdzow Noay Mongkwix. Tzoay loaklai naambinn ti<sup>16</sup> hay Woang Ho lauwek<sup>18</sup> keh pakbinn kee-shaag, — Shaantong, Hopak, Honaam, Shaansai, Shimxai, Kamak, Neng'hah. Nhi shuh hay Congkwoak kwuxdoay manfah tzoay faatlaat keh deyfoang. Xog Tzix<sup>17</sup> hay shaang xae Shaantong keh lhoh. Sheung-jhiu, Cau-jhiu, Dson-jhiu, Xoann-jhiu, Dhoang, Soq, Yun, Meng, Tseng. toshow kwuxdoay tzoay xengzeq zidoay keh kwoaktou<sup>18</sup> tou hay xae Woang Ho lauwek iattaay<sup>19</sup> keh. Daannhay Jheung Koang<sup>20</sup> lauwek hay yinndoay Congkwoak keh congsam°. Dsong Saixoang, Seychun, Wunaam, Wupak, Koangsai, Oanfai, tow Koangsou, Citkoang, kow-kee-shaag hay tzoay fuh-shuh keh lhoh. Tzoay naambinn kox-kee-shaag hay Fokkinn, Kwoagtong, Kwoagsai, Kwaycau, Wannaam. Nhi-kee-shaag dzoay cejjih-zeuq,<sup>21</sup> kwoakvoang-zeuq,<sup>22</sup> kengtzay-zeuq, manfah-zeuq, yektou gekci joqiw keh. Dsin Thiniat, nee seug-mu-seug-tak-chot yao pinti chotmeang\* keh yan hay Naambinn\*-yan ah?

Ds. Tzeug Cuxdek hay Naambinn\*-yan.

Sg. Mootsoh, ghoe hay Citkoang-yan. Citkoang chot-cox xoto yandsoai lhoh. Koang-Cit<sup>23</sup> leug-shaag dhong Pakfoang peekaaw-xeezeuglai<sup>24</sup> zizeung yao yan kiw ghoe dzow Naambinn\*. Bheeyu Zeuqxoe-yan mann nee wuemuwue koag naambinn-wah\*, ghoe keh ihsi dzaw hay mann nee wuemuwue koag Zeuqxoe-wah\*. Lee Tak'wa, nee yao manndhai mhe?

L. Sun Congshaan° Sinshaang<sup>25</sup> tou hay Naambinn\*-yan.

Sg. Hay lhoh, Sun Congshaan° Sinshaang hay Kwoagtong Congshaan°-yan, shoxyix cheng wai Congshaan° Sinshaang, hay piozih kongkeq ghoe keh ihsi lhah. Yika koag-yun deylee lhah. Needey daayka° yuhbey xooti, xax. Thengyat xaaoshih\*.

9. *Xaklong Koang°* 'Black-dragon River, — the Amur River, or (the province of) Heilungkiang.'

10. *Gheiyen yap kwaan keh zihaw* 'when the Bannermen entered the pass (of Shanhaikuan).' This refers to the Manchus' entering China proper to establish the Ch'ing dynasty (1644-1911). The Manchus are popularly called *Gheiyen* 'Bannermen.'

11. *Xoannyan* 'the people of Han, — Chinese (race, in the narrow sense).'

12. *Dhongfah* 'become alike, assimilate.'

13. *Cih'iu* 'reach to, — as to, as for.'

14. *Yit'ho* 'hot river, — Jehol.'

15. *Tzoay loaklai naambinn ti*, lit. 'again come down south a little.'

16. *Lauwek* 'flow region, — basin (of a river).'

17. *Xog Tzix* 'the philosopher Xog, — Confucius.' His full name was *Xog Iau*.

18. *Toshow kwurdoay tzoj xengzeq zidoay keh kwoaktou*, lit. 'the majority of the capitals of the most flourishing periods of ancient times.' *Kwoaktou* 'national metropolis,' is also a more formal term than *kengzeng*.

19. *Iattaay* 'one belt, — region of, zone of.'

20. *Jheung Koang* 'Long River' is the usual name for the Yangtze Kiang. *Yeungtzix Koang*.

21. *-zeuq, dzoay . . . -zeuq* 'in, in regard to.' *Dzoay cejjih-zeuq* 'in politics, politically.'

22. *Kwoakvoang-zeuq* 'in regard to national defense.'

23. *Koang-Cit* is an abbreviation of *Koangsou* and *Citkoang*.

24. *Dhong Pakfoang peekaaw-xeezeuglai* 'when one begins to compare (them) with the North.'

25. *Congshaan*<sup>o</sup> is the name of the place from which Dr. Sun Yatsen came. The Chinese do not use Dr. Sun's name, Yatsen, but prefer to call

## LESSON 17

### A TALK ON INDUSCO

A. What time is it?

B. Quarter past seven.

A. It's over five *li* from here to the factory. And we have made an appointment with them to go visit there before eight. The country roads aren't very good, and if we are going to walk there, we ought to start at once.

B. Okay, let's go! . . . Why do people call those factories 'Indusco'? How do you explain this term?

A. 'Indusco' is just an abbreviation of 'Industrial Cooperatives,' and 'Industrial Cooperatives,' in turn, is an abbreviated term for 'Light Industry Cooperative Movement.'

B. How was the Light Industry Cooperative Movement started?

A. The history of this movement begins in the 27th year of the Republic [1938]. From the start of the war of resistance in July 1937, our large cities in the coastal areas had been falling one after another. But our government, as well as the people, realized very early that this war would not be a short war. Everybody was determined on long resistance, so they took machines, as well as very many experienced and trained workmen, and technicians from the various factories, gradually moved them into the provinces in the interior, and set up industries anew. On the one hand, it was possible to help those workers who had lost their jobs solve their problem of livelihood, and at the same time, too, they were able to manufacture a lot of articles necessary for daily use; isn't that killing two birds with one stone?

him after his place of origin. This is a common custom in the case of famous people.

*Sinshaang* is more respectful a term than 'Mr.' in English.

### EXERCISES

1. Fill in the blanks and, where necessary, add words to make complete sentences. Repeat the exercise by varying the words filled in and the words added.

(a) \_\_\_\_ -zeuq tzoj \_\_\_\_ keh \_\_\_\_ . (b) cimm dsun- \_\_\_\_ keh \_\_\_\_ -vann ci \_\_\_\_ . (c) \_\_\_\_ keh \_\_\_\_ , toshow \_\_\_\_ . (d) haymuhay muhay \_\_\_\_ dzawhay \_\_\_\_ . (e) dzihdsong \_\_\_\_ yixloai, dzimmdzimm\* \_\_\_\_ lhoh Cih'iu \_\_\_\_ . (f) Seug-mu-seug-tak-chot yao mhiyex \_\_\_\_ keh \_\_\_\_ . (g) \_\_\_\_ keh ihsi tzek hay \_\_\_\_ . (h) kiw \_\_\_\_ dzow \_\_\_\_ .

## DAY ZAPTSAT FOH

### DHAAM KONG'HAP

A. Kee-timxcong° lhah?

B. Tsat-timx iatkoh kwat.<sup>1</sup>

A. Yau nhidow xoy kongchoag yao ngx-lee-kee low. Yitsex ngox dhong ghoehey ieuk-cox paat-timx yixdsin tow koxdow tsaamkwun,<sup>2</sup> xeunghah\* keh low muhay kee xoo, yukwox haang low xoy, dzaw iengvann tzezxak xeejheng lhah.

B. Xoo lha, ngoxdey haang lha! ... Way mhiyex yunkwuh<sup>3</sup> yandey kiw koxti kongchoag dzow 'Kong'hap' nhe? Nhikoh mengdsi hay timx kaae kah?

A. 'Kong'hap' tzek hay 'Kongyip Haptzoak'<sup>4</sup> keh kaanxcheng. 'Kongyip Haptzoak' yaw hay 'Xeng<sup>5</sup> Kongyip Haptzoak Wanndog' keh kaanxtaan mengcheng.<sup>6</sup>

B. Xeng Kongyip Haptzoak Wanndog hay timxyeuq\* faatxee kah?

A. Nhikoh wanndog keh leksix, hay dsong Mankwoak yiep-tsat-nin xeeshao keh. Dzihdsong yah-lok-nin Tsatyut khoaqcinn<sup>7</sup> yixloai, ngoxdey yun xoe koak-dey<sup>8</sup> keh daay zeang iatkoh\*-koh<sup>9</sup> kamx shat'haamm-cox. Daannhay ngoxdey keh ceqfux dhongmaai ti yanman xoo tzoo dzaw citow nhi-tsih keh cinncang muhay tunx-zikaan keh cinncang. Yanyan tou yao jheungghei taekhoaq keh khut'sam,<sup>10</sup> shoxyix tzeung koak-chuh kongchoag keh keixey dhongmaai xooto yao kengyimm yao fannlinn keh kongyan<sup>11</sup> geysi°, dzimmdzimm\* pun tow noaydey koak-shaag, tzeung<sup>12</sup> ti kongyip jhongsan kinnchit. Iat-foangminn xoxyix poang koxti yixkeng shat yip keh kongyan kaaekhut ghoehey keh shaang'wut manndhai, dhongzi yaw xoxyix caydzow xooto yatyoq pit'soi keh matpanx, xeefei<sup>13</sup> iat koe leug tak<sup>14</sup> mah?



B. Why are they called Light Industry Cooperatives?

A. You don't need a very large capital in order to establish light industries, and so anybody can put up money and set up for himself. Those who have no money can borrow money for capital from others; and by the time they have sold the things and made money, they can then gradually pay back the principal.

B. Where can they borrow money?

A. Here's where the advantage of a cooperative lies. According to the old custom, the loan shops and old-style banks, when they make loans to people, always receive a very, very high interest. Nowadays the people have acquired the ability to organize themselves, and have the government's encouragement, as well as contributions from abroad from Overseas Chinese and from Westerners, and so cooperation becomes practicable, and the interest on loans can drop to about one tenth of what it was in the old days.

B. What difference is there between this and running a small business?

A. Since there is buying and selling, it is, of course, trade, but industry is different from ordinary handicraft. While these are not heavy industries, still, the most important thing is that they take the knowledge discovered by science and apply it to industry; wherever machinery can be used, they use machines, wherever they can improve old methods, improvements are made. Thus, on the one hand, they can increase their productive power, and at the same time, they can raise the people's standard of living.

B. But a lot of ordinary people haven't any knowledge of science.

A. In Indusco there are many specialists on the spot to help. Some of the engineers are returned students from abroad. They have already found out by research with what kinds of simple machines and native resources they will be able to produce articles which will be most useful and can sell most cheaply.

B. Have we walked halfway yet?

A. My goodness, I am afraid we have taken the wrong road; we'd better ask somebody.

## NOTES

1. *Kwat*, transliteration of 'quart(er).'
2. *Tow koxdow tsaamkwun*, lit. 'arrive there to visit.'
3. *Way mhiyex yunkwuh*, lit. 'for what reason?'
4. *Haptzoak* 'combine-do, — work together, cooperate.' *Kong'hap* or 'Kungho' cannot mean 'work together,' as the common translation has it, since *kong* 'work' is a noun. In any case, the word order 'work together' is impossible in Chinese.

B. Timxkaae kiw Xeng Kongyip Haptzoak nhe?

A. Ianway xeng kongyip mushae xoo daay keh tzipunx dzaw xoxiyix chitlaap, shoxiyix yanyan tou xoxiyix dzihkee chot dsin\* chitlaap. Mo<sup>5</sup> dsin\* keh xoxiyix dhong yan tzeh dsin\* dzow tzipunx, tag tow maay yex jaann-tz<sup>6</sup> dsin\*, yinhaw dzimmdzimm\* cih tzeung punxdsin waan-tseng.<sup>7</sup>

B. Xeug pindow tzeh-tak-too ngan\* nhe?

A. Haptzoak keh xoochuh dzaw hay xae nhidow lhoh. Ciw gawzi\* keh dzaapkwaann, koxti nganphow\* ah, nganhow ah, ghoedey tzeh funx pee yan, tzog'hay shau xoo kou xoo kou keh leysek keh. Yinndzoay yanman dzihkee yao-cox tzoocok keh lekluq, yao ceqfux keh kwuxlay, yaw yao Kwoakngoay Waghiu dhong Saiyan keh kunfunx, shoxiyix haptzoak yao baannfaat, tzhfunx keh leysek xoxiyix tai tow gawzi\* keh zap-vann ci iat kamm zeuqhah\*.

B. Nhikoh dhong dzow sio shaang'ih yao mhat mudhong nhe?

A. Yao maae yao maay, toangyin\* dzaw hay shaang'ih lha, daannhay kongyip dhong phoothong<sup>8</sup> keh shaongay mudhong<sup>16</sup> keh. Nhiti soiyin\* muhay jhog kongyip, daannhay tzoy kanx'iw keh dzaw hay tzeung fohoak faatmeng keh cishek, yoq xae kongyip-zeuqminn,<sup>17</sup> xoxiyix yoq keixey keh<sup>18</sup> dzaw yoq keixey, xoxiyix tzeung gaw faattzix koaeleung keh<sup>19</sup> dzaw koaeleung, kamxyeuq\* iat-foangminn xoxiyix tzangka shangchaanx keh nanglek, dhongzi yaw xoxiyix dhaikou<sup>20</sup> yanman keh shaang'wut.

B. Patkwoh xoto bhengman tou hay moo fohoak keh cishek kah.

A. Kong'hap-loebinn yao xoto cunmun\* keh yandsoai xaeshuh poang moang. Yaoti kongjheng-si<sup>21</sup> hay xae ngoaykwoak faanlai keh lauhoak-shaang<sup>22</sup>. Ghoedey yixkeng yinkaw-tsengchox<sup>23</sup> yoq mhiyex kaanxtaan keh keixey, yoq pinti punxdey keh dsoailiw\*, yinhaw cih xoxiyix<sup>24</sup> caydzow-chot pinti tzoy yaoyoq, yaw xoxiyix maay tak cih bheang keh matpanx lai.<sup>25</sup>

B. Yika haang-cox iatpunn low mey ah?

A. Ayiah, phah haang-tsoh-cox low lhoh, cihxoo mann hax yan lha.

5. Xeng 'light,' is a more formal pronunciation than *xeang* and is used only in compounds or formal terms.

6. *Mengcheng* 'name-appellation, — term, nomenclature.'

7. *Khoaqcinn* 'resist-fight, — to fight a war of resistance, a war of resistance.'

8. *Yun xoe koak-dey* 'various places along the coast, — in the coastal areas.' *Koak-dey* refers to cities, provinces, etc., as distinguished from *koak-chuh* 'various places (either large or small).'

9. *Iatkoh\*-koh* < *iatkoh iatkoh* 'one after another.' In general, the

second *iat* in such a construction drops out, leaving its trace in the form of a high pitch ending in the preceding word, which thus becomes a rising *pinn'iam*.

10. *Yao jheungghei taekhoaq keh khut'sam*, lit. 'had the determination of long-term resistance.'

11. *Yao kengyimm yao fannlinn keh kongyan*, lit. 'workmen who have experience and have training.' Just as *moo* (or the more literary *mou*) can be translated either as 'have not' or as 'without, -less,' so *yao* can be translated either as 'have' or as 'with, -ful, -ed,' hence *yao kengyimm* 'experienced,' etc.

12. There are two *tzeung*-constructions (Lesson 6, Note 41) here: *tzeung-koak-chuh kongchoag* ... and *tzeung ti kongyip* .... The first one is so long that even in the English translation we have translated it with two verbs, 'took ... and moved ...' The second, being a short one, is translated in the usual way by one verb.

13. *Xeefei* ... 'isn't it ...?' a slightly literary expression.

14. *Iat koc leug tak* 'one effort, two results, — to kill two birds with one stone.'

15. *Yinhaw dzimmdzimm\* cih tzeung punxdsin waan-tseng*, lit. 'after that gradually begin to return-clear the principal.'

16. Note the use of *dhong* in *dhong shaongay mudhong* 'with handicraft not-same, — different from handicraft.'

17. *Yoa xae kongyip-zeuqminn* 'use on the side of industry, — apply to industry.'

18. Here a noun like *deyfoang* 'place, situation, case,' could be supplied.

19. *Koeleung* 'alter-good, — improve.'

20. *Dhaikou* 'lift high, — raise (figuratively).'

21. *Lauhoak* 'remain (abroad) study, — to study abroad.' *Lauhoak-sha(a)ng°* 'returned students,' a term applied to those who have studied abroad.

22. *-tsengchor* is a resultative complement.

23. *Yinhaw cih xoxyiz*, lit. 'after that begin to be able to.'

## LESSON 18

### TO THE MANSHANG WORKS

A. Sir, could you please tell me how to go to the Manshang Works?

C. Er — take this road and turn to the left, cross the second bridge, turn right and walk about two *li* or so, then there will be a crossroad, but you needn't pay any attention to that, walk a little further on until you get to a T-intersection, turn there, and then you will be able to see the factory, because there is a triangle sign at the entrance.

24. *Lai* is the second part of the complement *-chollaw* to the verb *caydzow*. The two parts are separated by the long object phrase *panh tsoy yaoyog, yaw xoxyiz maay lak cih bheang keh matpanx*.

## EXERCISES

## 1. Answer the following:

(a) Yau nhidow xoy koxdow yao iatpaak yiep-lee low kamm *vanx*, yukwox taap xeyche xoy, nee wah iw haang keenoay\* *nhe*? Yukwox haang low xoy, congkaan yaw iw thao hax zek yex, iw haang keenoay\* *cih haang-tak-tow* *nhe*? (b) Koag hax Kong'hap keh leksix. (c) Yukwox iatkoh yan iw dzow shaang'ih daannhay moo dsin\*, kamx dzaw yao mhiyex haannfaat *nhe*? (d) Kong'hap keh tzipunx xae pinshuh lai keh? (e) Foboak yao mhat yoqchuh ah? (f) Mhiyex kiwdzow lauhoak-shaang°? (g) Yukwox ngox tzeh-cox nee keh ngan\*, yixhaw timxyeuq\* *nhe*? Yuxwox ngox tzeh-cox ngan\* pee nee, yixhaw timxyeuq\* *nhe*? (h) Xae khoaqcinn koxjannzi Congkwoak yao pin-kee-shaag shat'haamm-cox lhah?

## 2. Translate into Chinese:

(a) I have made an appointment with the doctor to visit the Red Cross ('red ten character') Hospital at 4 P. M. (b) As there is no certainty about the speed of the boat, we had better start as soon as we get up. (c) How do you explain the name (*meang\**) Dhaam Patdheng? What do they call him that for? (d) After the fall of Shanghai, technicians in various kinds of industries one after another moved into the provinces in the interior. (e) The injuries which he (insert *shox*) received in the airplane accident (use the verb *chot zih*) have almost completely healed (*xoo-cox lhoh*). (f) By this cooperative method, one can both help those who have no food (*vaann* to eat and at the same time make a great many extremely useful articles. (g) The most important thing in learning Chinese is to apply the knowledge of words which are learned every day to your conversation with people. (h) In this movement there are many returned students doing research in various problems.

## DAY ZAPPAAT FOH

TOW MANSHANG <sup>1</sup> CHOAG

A. Sinshaang, tseag mann <sup>2</sup> hax xoy Manshang Choag hay timx haang kah?

C. Ahh — tax nhi-dhiu low xeuq tzoq cunn, kwoh dayyih-dow ghiu. tzoay xeuq yaw cunn, haang ieukmoak\* leug-lee low kamm zeuqhah\*. dzaw yao iatkoh zapdzih <sup>3</sup> lowxao, daannhay mushae taxlee ghoe, tzoay haang-kwoh ti, <sup>4</sup> tow iatkoh Tengdzih <sup>5</sup> lowxao, cunn-yapxoy, <sup>6</sup> kamx nee dzaw wae



A. Much obliged, sir!

C. That's all right!

A. Ah, this must be it. . . . Er — has Mr. Lau, the manager, come in yet?

D. Are you looking for Mr. Lau, the engineer?

A. Oh, yes, Mr. Lau, the engineer.

D. I don't think he has arrived yet, but he will be here any moment. Ah, he's coming. Mr. Lau, there are some people looking for you.

Lau. Excuse me, gentlemen, I am late.

A. We have only just arrived ourselves. Mr. Lau, this is my friend Mr. Dsoi Yat'san. He has come with me to visit your factory.

L. Oh, that's fine! You are most welcome! We are very glad to receive visitors.

B. Is this factory entirely devoted to manufacturing textiles?

L. When we began, we did specialize in making textiles. Afterwards we gradually enlarged our scope, and now, besides towels, blankets, sheets, and things like that, we also manufacture flour, sugar, alcohol, soap, and various kinds of chemicals.

A. I heard that in Indusco they also manufacture military supplies; is that right?

L. That's right, but other than uniforms, military caps, and shoes, we do not make any military goods here. There are some small articles, such as airplanes, tanks, battleships, cruisers, destroyers, aircraft-carriers, but they are only models for children to play with. We manufacture mostly useful articles necessary for ordinary living.

B. Oh, that's why it's called the 'People's Livelihood Factory,' is it?

L. Yes. As for the Mandzok Works, they put most emphasis on metal implements, especially military articles, such as cartridges, hand grenades, batteries, and radio parts, and they have a refinery for making gasoline, too. It is for national freedom that we are fighting this war, and so the factory where they manufacture weapons is called the National Works.

B. There is still the Principle of Democracy in the Three Principles of the People; is there a Democracy Works?

A. I heard that they are making plans right now for a Democracy Press.

L. Yes. This press is to be used to help universal education and to express popular opinion. For if you want the people to be self-governing, then you must raise the level of popular knowledge; that's why it's called the Democracy Press.

B. I wonder how far this Indusco Movement has spread by now?

L. Almost every province has it.

B. Even in the lost territories?

L. Yes. You know, of course, that they have our guerrillas right there in most of the so-called 'occupied territory.' Those guerrillas fight at night,

thae-too kox-kaan kongchoag lhoh, ianway ghoe keh munxao-shuh yao iatkoh saamkoak-yeng<sup>7</sup> keh ciubhaai<sup>8</sup> keh.

A. Mukoai ah, Sinshaang!

C. Ah, xoowah!

A. Ahh, nhi-kaan iatdeq hay lhoh. . . . Ahh — Lau Kenglee lai-cox mey ah?

D. Nee haymuhay uanx Lau Kongjheng-si<sup>9</sup> ah?

A. Oh, hay lhah, Lau Kongjheng-si<sup>9</sup>

D. Ghoe joq meang<sup>10</sup> tow poh, daannhay ghoe dzaw lai keh lhoh. Ahh, lei-kanx<sup>11</sup> lhoh. Lau Sinshaang, yao yan uanx nee ah.

Lau. Toymujuh, toymujuh,<sup>12</sup> ngox lai-jhi-cox lhah.

A. Ngoxdey tou ceqwah haang-tow ce. Lau Sinshaang, nhi-way\* hay ngox keh bhangyao Dsoi Yat'san<sup>o</sup> Sinshaang. Ghoe hay dhong ngox iatdsai lai tsaamkwun kway choag keh.

L. Oh, xoo-gek lhah! Funyeng<sup>13</sup> ci cih!<sup>14</sup> Ngoxdey hay cih funyeng tsaamkwun keh<sup>15</sup> lhoh.

B. Nhi-kaan kongchoag haymuhay yundsun caydzow foageck<sup>16</sup> keh matpanx kah?

L. Ngoxdey xeshao hay cun dzow<sup>17</sup> foageck-panx keh. Hawloai tzeung vaannwai dzimmdzimm\* khwoaqdaay, yinndzoay jhucox moukan<sup>o</sup><sup>18</sup> ah, yeungcin<sup>o</sup><sup>19</sup> ah, bheetaan<sup>o</sup><sup>20</sup> ah, koxti yex ci ngoay,<sup>21</sup> ngoxdey joq caydzow minnfanx,<sup>22</sup> dhoang, foxtzao,<sup>23</sup> faankaanx,<sup>24</sup> koak-cog keh fahhoak-panx.<sup>25</sup>

A. Ngox theangman wah Kong'hap-loebinn yektou caydzow kwansoi<sup>26</sup> keh, haymuhay ah?

L. Mootsoh lhah, daannhay ngoxdey nhishuh jhucox kwan'i<sup>27</sup> kwan-mow\* dhong bheihai<sup>28</sup> ci ngoay, mu dzow kwanyoq-panx keh. Yaoti say-ginn<sup>29</sup> keh yex, xoodsix feikei ah, thaannxak-che<sup>30</sup> ah, cinntaw-laamm, dsoneyeung-laamm,<sup>31</sup> khoijok-laamm<sup>32</sup> ah, hoangxong-moolaamm<sup>33</sup> ah, koxti patkwoh hay pee saylhooko<sup>o</sup> waan\* keh mouyeng ce. Ngoxdey toshow caydzow kwaan'iu phoothong<sup>o</sup> shaang'wut pit'soi keh yoqpanx<sup>34</sup> keh.

B. Oh, shoxyix kiw Manshang Kongchoag lhah, haymuhay ah?

L. Hay lhoh. Kox-kaan Mandzok<sup>35</sup> Choag dzaw tzoy cuhjoq nguxkam<sup>36</sup> keh xeygoy, daakbit'hay kwanyoq-panx, xoodsix tzixdaann\*<sup>37</sup> ah, shao-laudaann\* ah, dinnjhi<sup>38</sup> ah, mousinn-dinn keh lengginn ah, yitsex yao kaan dzow dinnyau keh linnyau-choag<sup>39</sup> thim. Ianway ngoxdey khoaqcinn hay way ghau mandzok dzihyau yi<sup>40</sup> cinncang, shoxyix caydzow mooxey keh kongchoag dzaw kiwdzow Mandzok Choag lhoh.

B. Saamman Cuxyih joq yao Manghun<sup>41</sup> Cuxyih, yaomoo Manghun Choag nhe?

A. Ngox theangkinn wah ghoehey ceqwah xaeshuh jhaubey-kanx<sup>42</sup> iat-kaan Manghun Iannchaat-shox.<sup>43</sup>

L. Hay lhah. Nhi-kaan iannchaat-shox hay way poangjoh phooghap kaawyok dhongmaai faatpio yanman keh yinlonn yoq<sup>44</sup> keh. Ianway yu-

and carry on their Irusco work during the usual hours. The machinery of light industries is very easy to transport, too, and so it is particularly suited to guerrilla regions. — It's eight now, they are starting work at the factory. We can begin our visiting. Ah Saam°, if anybody looks for me, tell him that I have gone with two guests on a tour of inspection and shall be back in a short while.

D. All right.

## NOTES

1. *Manshang* 'people's life, — people's livelihood,' one of the 'Three Principles of the People' *Saamman Cuxyih* (*Sanmin Chu-i* in Mandarin): *Mandzok Cuxyih* 'Principle of Nationalism,' *Manghun Cuxyih* 'Principle of Democracy,' and *Manshang Cuxyih* 'Principle of the People's Livelihood.'

2. *Tseag mann* 'please (allow me to) ask, — may I ask . . . ? Could you please tell me . . . ?'

3. *Zapdzih* 'the character *zap* (十), — a cross.' *Zapdzih lowxao* 'a cross road-junction, — a crossroad.'

4. *Tzoay haang-kwoh ti*, lit. 'again walk past a little.' *Kwoh* here is used in the spatial sense of 'past, beyond, further.'

5. *Tengdzih* 'the character *Teng* (丁), — a T.'

6. *Tow iatkoh Tengdzih lowxao cunn-yapxoy*, lit. 'arriving at a T-junction, turn in.'

7. *Saamkoak-yeng* 'triangle-shape, — triangular.'

8. *Ciubhaai* 'beckon-board, — signboard.'

9. *Kongjheng-si*° is not a very common title for persons, but is less rare than a form like 'Engineer Lau' in English.

10. *Meang* < *mey dsang* 'have not (yet).'

11. *Lei* is an alternate, more informal, pronunciation of *lai*.

12. *Toymujuh* 'cannot face you squarely, — I am sorry, pardon me,' common form of apology, often in repeated form.

13. *Funyeng* 'glad-receive, — welcome, to welcome.'

14. *Ci cih* 'the extreme of, — extremely, most.'

15. *Ngoxdey hay . . . keh*, lit. 'we are such people who . . .'

kwox iw yanman dzibjih, dzaw iatdeq iw dhaikou yanman eshek keh jhong-dow; shoxyix kiwdzow Manghun Iannchaat-shox.

B. Muei nhikoh Kong'hap Wanndoq yinndzoay faateinx tow yao, xox-yunx nhe?

L. Chamuto° shaagshaag tou yao lhah.

B. Lin lonhaamm-khoi-loebinn tou yao mhe?

L. Yao.<sup>45</sup> Needey toangyin\* citow daaytoshox shoxway cimmleg-khoi-loebinn hay yao ngoxdey keh yaukekday\*<sup>46</sup> xaeshuh keh lhah. Koxi yaukekday\*, yehmaanx tax ceuq, bhengzi dzaw dzow Kong'hap keh zihyip. Ianway xeng kongyip keh keixey xoo yongyih punwann keh, shoxyix toy'iu yaukek Khoi daakbit shek'hap thim. — Yika paat-timx, choag-shuh xoi kong lhoh. Ngoxdey xoxyix xoiachix<sup>47</sup> tsaamkwun lhoh. Ah Saam°, yukwox yao yan uanx ngox, nee wah ngox taay-cox leug-way\* loaipan xoy tsaamkwun, iatjann\* dzaw faanlai.

D. Tak lhah.

16. *Foagcek* 'spin-weave, — textile.'

17. *Cun dzow* 'specially make, — specialize in making.'

18. *Moukan°* 'fur towel, — towel.'

19. *Yeungcin°* 'foreign felt, — blanket.'

20. *Bheetaan°* 'cover sheet, — (bed) sheet.'

21. *Jhucox . . . ci ngoay* 'except . . . outside of' is a tautological expression like *mey . . . yixdsin* 'before . . . have not yet.'

22. *Minnfanx* 'flour-powder, — flour.'

23. *Foxtzo* 'fire-wine, — alcohol.'

24. *Faankaanx* 'foreign soda, — soap.'

25. *Fahhoak* 'transformation science, — chemistry.' *Fahhoak-panx* 'chemicals.'

26. *Kwansoi* 'military needs, — military supplies.'

27. *Kwan'i* 'military clothing, — uniform.'

28. *Bheihai* 'leather shoe, — shoe.' *Hai*, the ordinary footwear, is usually made of cloth instead of leather.

29. Normally, a qualifying word goes with the noun rather than with the AN, but *daay* 'big' and *say* 'small' can also be placed before the AN.

30. *Thaanxak-che* 'tank' is the popular term. The official name for 'tank' is *cinnche*, lit. 'war vehicle.'

31. *Dsonyeung-laamm* 'patrol-ocean ship, — cruiser.'

32. *Khoijok-laamm* 'pursuit ship, — destroyer.'

33. *Hoangxong-moolaamm* 'aviation-mothership, — aircraft carrier.'

34. *Kwaan'iu phoothong° shaang'wut pit'soi* keh *yogpanx*, lit. 'useful articles which are necessary in relation to ordinary living.'

35. *Mandzok* 'people-race, — race, nation.'



36. *Ngurkam* 'five metals, — metals, hardware.' The traditional five metals are *kam* 'gold,' *ngan* 'silver,' *dhong* 'copper, brass,' *thit* 'iron,' and *seak* 'tin.'

37. *Tzixdaann\** 'cartridge,' popularly also called *phaawmax*, lit. 'gun counter.'

38. *Dinnjhi* 'electricity pool, — battery, cell.'

39. *Linnyau-choag* 'refine oil factory, — (oil) refinery.'

40. *Way . . . yi* 'for, for the sake of, in order to.' *Way ghau mandzok dzihyau yi cinn Cang*, lit. 'for seeking national freedom fight a war.'

41. *Manghun* 'people's (political) power.'

42. *Jhaubey* 'plan-prepare, — make plans for.'

43. *Iannchaat, iannkwaat* 'print-brush, print-scrape, — to print.' *Iannchaat-shox, iannkwaat-shox* 'printing place, — printing house, press.'

44. *Way . . . yoq* 'to be used in . . . -ing.'

45. Note that the answer 'Yes' is given by repeating the verb.

46. *Yaukekdoy\** 'roaming-striking-groups, — guerrillas.'

47. *Xoaichix* 'open-commence, — begin, commence,' a rather formal expression.

### EXERCISES

#### 1. Example:

Given:

Ngoxdey dzow foagcek-panx sin.

Tag tow vaannwai khwoaqdaay-cox yixhaw,

dzaw mu(dzeq)cix dzow moukan°, yeungein°, koxti yex,

yitsex yaw caydzow minnfanx dhongmaai foxtzao.

Answer:

Ngoxdey xeeshao dzeqhay dzow foagcek-panx.

Hawloai tzeung vaannwai dzimm-dzimm\* khwoaqdaay,

yinnzoay jhucox moukan°, yeungcin°, koxti yex ci ngoay,

ngoxdey yaw caydzow minnfanx dhongmaai foxtzao thim.

(a) Mandzok Choag dzow nguxkam keh yatyoq-panx sin. Tag tow kongchoag khwoaqdaay-cox yixhaw, dzaw mucix dzow tzixdaann\*, shao-laundaann\*, yitsex yaw caydzow dinnjhi, mousinn-dinn keixey, koxti kwan-yoq-panx. (b) Ngoxdey hoak koag Congkwoak-wah\* sin. Tag tow jhengdow dhaikou-cox yixhaw, dzaw mucix hoak sex dzih, dok poweix, yitsex yaw yoq Congman dok leksix, deylee, dhong koak-cog keh fohoak.

### LESSON 19

### LISTENING TO THE NEWS

A. How's today's news?

B. Hm, not so good.

yet Ngoxdey dhausin° joq yao dsin\* lai waan punxdsin. Yixhaw, dzaw mudzeqciq waan-mu-tseng punxdsin, yitsex in laam shek keh sin. Ka-to-cox dsoailiw\* yixhaw, dzaw mucox kox-saam-yeuq shekshoe keh, yitsex wue dzow lok keh, shekshoe keh.

## 2. Example:

Given:

Nhi-kaan iannchaat-shox keh yoqchuh dzow dhaikou yanman cishok keh jhengdow.

Answer:

Nhi-kaan iannchaat-shox hay way dhaikou yanman cishok keh jhengdow yoq keh.

(a) Nhi-kaan kongchoag keh yoqchuh yundsun dzow caydzow kwan-yoq-panx. (b) Nhiti dinnjhi keh yoqchuh dzow xoi kox-ceak dinnzun. (c) Meckwoak-yan hoak Congman keh yoqchuh dzow iw lai dhong Cong-kwoak-yan haptzoak. (d) Shaykaay-zeuq ti keixey keh yoqchuh dzow xoxyix yoq xoo shio keh lek lai dzow xoo to keh zih. (e) Matzoy-yeuk keh yoqchuh dzow cixthoq. (f) Ghiu keh yoqchuh dzow kwoh ho. (g) Caydzow kwanlaamm keh yoqchuh dzow xoxyix xae xoe-zeuq tax ceuq. (h) Shek dzih keh yoqchuh dzow xoxyix dok shu.

## 3. Translate into Chinese:

(a) Sir, could you please tell me the way to the Long Life Hospital? (b) Take the second turn to the right, turn left at the second traffic light ('red-green lamp'), go straight on for about two miles, and as soon as you have gone over a bridge, you will see the hospital right in front of you. You can't miss it ('go wrong'). (c) Dr. Sun, this is my friend Mr. Ceung Thiniat, who has just arrived here from Canton to visit your hospital. (d) We always welcome visitors who have come from a distance ('far-place'). (e) Everybody knows that most of the so-called occupied territories are not all occupied, as a matter of fact, but have great numbers of guerrillas in them. (f) The Indusco Movement has developed so far that almost every province has it. (g) The things which this factory specializes in are chemicals, especially drugs. (h) The machinery used in heavy industries is difficult to move to the interior; that was why the light industries were started first.

## DAY ZAPKAO FOH

## THEANG SANMAN\*

- A. Kammat ti sanman\* timx ah?  
B. Tz!<sup>1</sup> muhay kee xoo lhah.

A. Have you seen the evening papers?

B. Not yet, but I heard people say that the enemy had already crossed the river.

A. Yes, this afternoon's paper said that our troops retreated to hold new positions, 'according to prearranged plans,' thus shortening our lines and making them easier to defend. It also said that a great many of the enemy troops who crossed the river were killed by us. Troop casualties on both sides were very heavy.

B. But the enemy troops who crossed the river have not been entirely killed off, have they?

A. That's just it. Their infantry has airplanes and artillery to give it protective cover, and so, having this kind of support, the engineering corps can then set up pontoon bridges.

B. (Sighs.) What we lack most now are modern weapons. We haven't enough artillery, not enough airplanes, not enough tanks; only enough men and enough morale.

A. You wouldn't consider that we have few light weapons surely. Rifles, pistols, hand grenades, machine guns, trench mortars, — these we have long been able to manufacture ourselves. But the most important thing is still airplanes. We don't have to speak of as many as thousands or tens of thousands of planes, for our air force. If we only have a few hundred fighters and several hundred large bombers, such as the American Super-fortresses, — if the army has an air force like that to support it, I daresay it won't be very many months before we can take all the dwarf devils in our lost territories and kick them all back home.

B. The present problem is, how long before you can have these things?

A. I have heard that, before very long, we shall be able to have a shipment of military supplies brought in directly by plane, and there will be a lot of the newest pursuit planes, too, as well as large bombers which can hold bombs as heavy as six tons.

B. Whew! As powerful as that! Six tons is twelve thousand pounds, that's more than nine thousand catties!

A. Yes, and I hope those things will arrive in sufficient quantity and early enough, otherwise, it will again be the old story of what you call 'too little and too late.'

B. I wonder whether there are any new developments at the front now; why don't we turn on the radio and listen?

A. All right. The switch is down there; turn the one to the right first.

B. Why isn't there any sound yet?

A. This is a six-tube receiver; it has to be on for about half a minute before it warms up enough.

B. Is it long-wave or short-wave?

A. It's long- *and* short-wave. It has both.

A. Nee thae-kwoh maanxpow mey ah?

B. Joq meydsang, daannhay ngox theangkinn yai wah dekyan yuxkeng kwoh-cox ho lhoh.

A. Hay lhoh, kammatt aanncaw keh powcix wah, ngoxdey keh xax'iw hay oannciw yuhdey keh kaywaak,<sup>2</sup> thoyhaw<sup>1</sup> lai<sup>4</sup> shao-juh<sup>3</sup> an<sup>5</sup> xox jaandey,<sup>6</sup> kamxyeuq\* dzaw tzeung ngoxdey keh cinnsinn shok<sup>7</sup> yengyih voang-hao<sup>8</sup> ti. Yaw wah dow ho keh dekkwan<sup>9</sup> pee ngoxdey shaat-see-cox xooto. Leug-foangminn keh kwandoy\* sixsheung<sup>7</sup> tou hay xox jhog.

B. Daannhay kwoh ho keh dekkwan<sup>9</sup> moo yundsun shaat-tseung-saa<sup>10</sup> ah.

A. Dzaw hay ce. Ianway ghoekey bowpeng<sup>11</sup> yao feikei daayphaaw imxwuh,<sup>12</sup> yitsex yao-cox nhi-cog keh hipjoh, koxti kongjheng-doy\* dzaw xoxyix tzeung ti vaughiu<sup>13</sup> taap-xee lhoh.

B. Haa.<sup>14</sup> Yika ngoxdey tzoxy khutvat keh dzaw hay sanshek keh mooxey. Ngoxdey daayphaaw mukaw, feikei mukaw, thaans-xak-che mukaw, dzeqhay yan kaw tzengzan kaw.

A. Koxti xiang keh mooxey mu sunn shio lha. Bowtseung<sup>15</sup> ah, shao-tseung ah, shao-laundaann\* ah, keikwaan-tseung<sup>16</sup> ah, pekkek-phaaw ah, koxti ngoxdey xoo tzoo dzaw<sup>17</sup> wue dzihkee caydzow keh lhah. Daannhay tzoxy kan'iw keh joq hay feikei. Ngoxdey keh xongkwan<sup>18</sup> mushae wah iw kee-tsin-kah kee-maann-kah kamm to. Ghaughei yao kee-paak-kah cinntawkei<sup>19</sup>, kee-paak-kah daay kwangcahkei<sup>20</sup>, xoodsix Meekwoak koxti chiuyeng-pooloe<sup>21</sup> kamxyeuq\*, — yukwox lokkwan<sup>22</sup> yao-cox kamxyeuq\* keh xongkwan<sup>23</sup> lai hipjoh ah, ngox kamxwah mushae keekoh yut dzaw xoxyix tzeung lonhaamm-khoi-loebinn shoxyao<sup>24</sup> ti aekwae hammb laaq teak-saay ghoe faanxoy<sup>25</sup> lhah!

B. Yika keh manndhai dzaw hay nhiti yex keezi\* cih wue yao nhe?

A. Ngox theangkinn wah moo keenoay\* dzaw xoxyix yao iat-phai kwanyoq-panx yau feikei jektzip<sup>26</sup> shuwann-yaplay<sup>27</sup> lhah, yitsex yao xooto tzoxy sanshek keh khoijokkei<sup>28</sup> dhongmaai daayyeng keh kwangcahkei<sup>29</sup>. xoxyix tzai-tak-loak<sup>30</sup> lok-ton<sup>31</sup> kamm jhog keh cahdaann\*<sup>32</sup> keh.

B. Yix! kamm sailey! Lok-ton<sup>33</sup> hay iatmaann-yihtsin-poaq, tzeq hay kaotsin kee-paak-kan<sup>34</sup> lhoh!

A. Hay ah, ngox xeimoaq koxti yex tow tak kaw to kaw tzoo, yeukkwox muhay ah, yaw hay shoxway 'Thaay shio thaay jhi' keh loo wah lhoh.

B. Muci yika xae dsin-sinn yao mhat san keh pinnfah moo nhe. timxkae mu xoi-cox<sup>35</sup> koh shauiamkei<sup>36</sup> lai theang hax nhe?

A. Xoo a. Koh cay xae hahbinn, nee neq yawbinn koxkoh sin lha.

B. Timxkae joq moo sheang kah?

A. Nhikoh hay iatkoh lok-taamx<sup>37</sup> keh shauiamkei<sup>38</sup>, chamuto<sup>39</sup> iw shin punn-fancong<sup>40</sup> kamm noay\* cih kaw yit keh.

B. Hay jheung-po<sup>41</sup> deq tunx-po<sup>42</sup> ah?

A. Jheung-tunx-po<sup>43</sup>. Leug-yeuq tou yao.



B. Where is the aerial?

A. In the new models of radio receivers now, it doesn't make any difference whether there is an aerial or not. Now the function of one vacuum tube is equivalent to that of several former ones, so this six-tube receiver has a lot of power in it. Ah, it's coming!

*Sound of broadcasting from the station* '... Resolve to be diligent, resolve to be brave; you must be faithful, you must be loyal, with one heart, with one soul, carry through from beginning to end. — Central Broadcasting Station X G O A.'

### NOTES

1. *Tz!* a clicked sound expressing hesitation or worry. The same sound is also used to express admiration or wonder. In duplicated form, *Tz tz!* it expresses disgust.

2. *Kaywaak* 'reckon-draw, — plan, scheme.'

3. *Thoyhaw* 'retreat-back, — to retreat.'

4. *Lai* 'to, in order to.'

5. *Janndey* 'formation ground, — (battle) position.'

6. *Voangshao* 'guard-defend, — to defend.'

7. *Sixsheung* 'dead-injured, — casualties.'

8. *Bourpeng* 'foot-soldiers, — infantry.'

9. *Imxiwuh* 'cover-protect, — to give protective cover.'

10. *Vaughiu* 'floating bridge, — pontoon bridge.'

11. *Haai*, sound of sighing.

12. *Bowtseung* 'foot-gun, — infantry rifle, rifle.'

13. *Keikwaan-tseung* 'mechanism-gun, — machine gun.'

14. *Xoo tzoo dzaw* 'very early then, — long ago, have long ...'

15. *Chiu-yeng-pooloe* 'super-model-fortress, — superfortress.'

16. *Lokkwan*<sup>o</sup> 'land forces, — army.'

17. *Shoxyao* 'that which there is, — all that there is, all,' usually followed by *keh* (or *AN* in place of *keh*). (See Lesson 9, Note 3.)

18. *Teak-faanxoy* 'kick out, drive back.' *Teak* is probably a derivative of *theak* 'to kick (lit.).' 'All' translates both *hammb'laaq* and *-saay*.

19. *Jektzip* 'straight-join — direct(ly),' opposite of *kaanntzip* 'interval-join, — indirect(ly).'

20. *Shuwann* 'send-transport, — transport.' (Also *wannshu*.)

21. *Tzai-loak* 'put in, pack into,' *tzai-tak-loak* 'can pack into; can contain, can hold.'

22. *Cahdaann*\* 'explosive bullet, — bomb.'

23. *Kan* 'catty,' a unit equal to about  $1\frac{1}{2}$  pounds or 16 *tael*. *Poaq* is converted into *kan* because the latter is a much more familiar unit to the Chinese.

B. Thinsinn<sup>26</sup> xae pindow nhe?

A. Yinndzoay sanshek keh mousinn-dinn shauiamkei°, yao<sup>24</sup> ~~taamx~~ 'thinsinn' tou moo mhat kwaanhay<sup>27</sup> keh. Yika iatkoh canxong-kwunx<sup>28</sup> keh y<sup>29</sup> chuh dzaw tag'iu dsongdsin keekoh lhah, shoxyix nhi-kah lok-taamx shauiamkei° keh nanglek hay xoo daay keh lhoh. Ahh, lai lhah'

Dinndhoai pohiam°-sheang '... Chix<sup>30</sup> ghan chix yog, pit soon pit cong, iat sam iat tak,<sup>31</sup> kwunnchit<sup>31</sup> chixcong. — Congieung Kwonggon. Dinndhoai, X G O A.'

24. Here -*cox* has the force of making the action complete: *zaw-cox* 'open all the way, open up.'

25. -*taamx*, combining form of *tang°taamx* 'lamp bulb, radio tube.'

26. *Thinsinn* 'sky-line, — antenna, aerial.'

27. *Kwaanhay* 'relation; import, importance.' *Moo mhat kwaanhay* 'is not of any importance, doesn't make any difference.'

28. *Canxong* 'real emptiness, — vacuum,' *canxong-kwunx* 'vacuum tube.'

29. This is the last part of the Chinese national anthem, which is all in the literary style.

30. *Tak* 'virtue; spirit, morale.' 'Soul' is a free translation.

31. *Kwunnchit* 'pierce and go through, — carry through.'

## EXERCISES

### 1. Example:

Given:

Ngoxdey shaat-see-cox xooto  
dow ho keh dekkwan°.

Answer:

Ngoxdey tzeung dow ho keh dekkwan°  
shaat-see-cox xooto.

Dow ho keh dekkwan° pee ngoxdey  
shaat-see-cox xooto.

(a) Ngoxdey tax-loak-cox zapkee-kah dekyan keh feikei. b. Ngoxdey keh kwandoy\* moo yundsun shaat-saay koxti kwoh ho keh dekkwan°. (c) Kwangcahkei°-loebinn keh yan thaekinn-cox koxti taap ghu keh kongjheng-doy\* lhoh. (d) Dekyan chamuto° hammb'laraq tou cimnileg-saay Congkwoak shoxyao ti daay zeang lhoh. (e) Ngoxdey moo keenzay\* dzaw hammb'laraq teak-saay-faanxoy lonhaamm-khoi-loebinn shoxyao ti dekyan lhoh. (f) Lunkwan° keezi\* cih xoxyix teak-choh Naamyung koxti daaytoshow keh dekyan nhe? (g) Bay lhoh, koh jeklau-dinn shiu-dinn cox koh kaaulau-dinn (keh) shauiamkei° keh dinnsinn lhoh. h. Can chotghei lhah, ghoe yixkeng dok-yun-cox kamm daay iat-bow Congwan-shu lhoh.

2. *Translate into Chinese:*

(a) According to last night's radio broadcast, our troops, in order to shorten their lines, retreated to hold new positions. (b) The casualties suffered by the enemy were so heavy as to be beyond count. (c) Having the support of airplanes and artillery, their infantry could then very easily cross the river. (d) It is not enough to have only men and morale, we must have weapons (add *cih tak*). (e) The most important thing we ought to have is, after all, scientific knowledge. (f) So long as everything is sterilized, there will be no danger of infection. (g) I saw in the papers that before long there will be a group of engineers who will fly directly from the United States to China. (h) So long as you speak Chinese clearly enough, it makes no difference whether you speak fast or not.

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## LESSON 20

## AN AIR RAID

Woang. Central Broadcasting Station X G O A.

A. Ah, this voice must be the announcer Miss Woang Foanglaan.

W. Now the report in Cantonese.

B. You know her?

A. Don't make a sound; listen!

W. Central News Agency, despatch of the 25th. Last night 20,000 enemy troops at River Junction made a violent attack on our positions, and by means of artillery cover, had their engineering corps set up two pontoon bridges and crossed the river during the darkness of the night. Our army met them head on with a powerful blow, and there was intense fighting for several hours. Casualties on both sides were very heavy. After fighting until dawn, our troops, in order to shorten their lines of defense, have already retreated to hold new positions, according to prearranged plans, and are waiting for an opportunity to counter-attack.

A. That's already in the papers.

W. Central News Agency, despatch of the 26th. According to the statement of a military spokesman, a large group of transport planes has recently arrived with great quantities of military supplies . . .

B. Say, why isn't there any sound? Is the radio out of order? The tubes are still burning. (Sound of air-raid siren.)

A. Ah, the siren, the air-raid siren, here comes the siren. It's the urgent signal already. Why didn't we know anything about it before? We ought to go to the air-raid shelter. We haven't had an air raid for quite a while lately. Say, you don't have to be in such a hurry, there's no need to run, you can walk slowly. Our shelter isn't very far, it's quite near.

3. *Answer the following:*

(a) Yukwox nee iw citow sanman\*, nee cong'ih thae powcix ah? Cong'ih theang kwoagpoh nhe? Timxkaae nhe? (b) Yao mhyex xoo keh faattzix mu pee dekyan kwoh ho nhe? (c) Yukwox powcix-shuh wan ngoxdey tzeung dekkwan° shaat-see-cox xooto, mu koag dayyih-ti sanman\* nhikoh sunn-mu-sunntak dzow xoo sanman\* nhe? Timxkaae nhe? (d) Nee yixwai mooxey dhong tzengzan pin-yeuq kan'iwti nhe? (e) Congkwan° dzihkee yixkeng wue caydzow pinti mooxey lhoh? (f) Meekwoak joox lokkwan° xoaekwan° yix ngoay, joq yao xongkwan° moo ah?

## DAY YIHZAP FOH XONGDZAP

*Woang.* Congieung Kwoagpoh Dinndhoai X G O A.

A. Ahh, nhi-pax sheang iatdeq hay powkowyun! Woang Foanglaan. Siotzex lhah.

W. Yinndzoay Yutyux<sup>2</sup> powkow.

B. Nee shektak ghoe mhe?

A. Muxoo chot sheang,<sup>3</sup> theang hax!

W. Congieung Zex<sup>4</sup> yihzap-ngux yat dinn.<sup>5</sup> Dzoakmaanx Hoxao dekkwan° yih-maann,<sup>6</sup> xeuq ngox janndey maaglit kongkek, beq yoo daayphaaw imxwuh, yau<sup>7</sup> kongjheng-doy\* kahchit<sup>8</sup> vaughiu leug-chuh. iu<sup>9</sup> xakyeh<sup>10</sup> dow ho. Ngox kwan yengdhau thoqkek,<sup>11</sup> kekeinn show-siozi,<sup>12</sup> sheung-foang sixsheung zamm<sup>13</sup> joq.<sup>14</sup> Cinn cih thin meng,<sup>15</sup> ngox kwan way shok-tunx voangsinn xeeinn, yix<sup>16</sup> iciw yuhdeq kaywaak thoyshao san janndey, doay kei<sup>17</sup> faanxkong.

A. Nhiti, powcix-shuh yixkeng yao keh lhoh.

W. Congieung Zex yeh-lok yat dinn. Koy kwanzih faatyinyan cheng.<sup>18</sup> gannyat yao daay-phai<sup>19</sup> wannshukei° wann-tow<sup>20</sup> daay-leuq ci<sup>21</sup> kwanyoq-panx...

B. E°, timxkaae mu xeug<sup>22</sup> lhah? Haymuhay shauiamkei° wsay-cox ah? Ti tang°taamx joq jeuk ah. (Kegpow-sheang.<sup>23</sup>)

A. Ahh, kegpow! xongdzap kegpow, kegpow lai lhoh. Yixkeng hay kanxkap kegpow lhoh. Timxkaae ngoxdey dhausin° iatti tou mucitow ah? Ngoxdey iengvann iw<sup>24</sup> xoy voangxong-doq<sup>25</sup> lhah. Gannloai\* yao xoonay moo xongdzap lhoh. Uai, mushae kamm kap, mushae tzao keh. maann-maann\* haang dzaw tak lha. Ngoxdey keh voangxong-doq xae moo kee yunx ce mah, xoo ghanx ce.



- B. The people on the street are very orderly today, aren't they?
- A. Yes, having gone through such long training, they must all have acquired a lot of experience, after all. See, so few policemen on the street can maintain such good order now.
- B. Well, it seems to be much cleaner than last time in this shelter; it doesn't seem as dirty as before. The air seems to be fresher, too; don't you find it so?
- A. Yeah, I think so too.
- B. Is this shelter a natural cave?
- A. Where we are sitting now is a natural stone cave. That place over there near the second doorway is artificially opened. There's a part of it that's made of reinforced concrete.
- B. How thick is it on top?
- A. Probably fifty feet or so. I don't think even a two-ton bomb could possibly pierce it. Why is it we still don't hear the sound of any bombs? (Sound of the 'all clear'.)
- B. Look, the people are already going out. Oh, it's the 'all clear' already.
- A. It is? It really is the 'all clear,' as you said. Why was it so quick today? We can all go home now.
- B. Yes. . . . My, it's so bright out! it's so bright that my eyes can't see a thing.
- A. Walk slowly. . . . Hello, Miss Woang!
- W. Hello! . . .

## NOTES

1. *Powkow* 'report-tell, — report, to report.' *Powkowyun* 'reporting staff member, — announcer.'
2. *Yutyux* 'Cantonese dialect.' This is a more formal term than *Shaagzeang-wah*\*.
3. *Chot sheang* 'emit sound, — make a sound, talk.'
4. *Zex* is here used as an abbreviation of *thongsonn-zex* 'news agency.' The full name of the agency is *Congieung Thongsonn-zex* 'Central News Agency.'
5. *Dinn* is an abbreviation of *dinnpow* 'telegraph, telegram,' here in the sense of 'telegraphic despatch.'
6. This is in the literary style, with the numeral *yih-maann* after the noun. News despatches are usually given in the literary style.
7. *Yau* is used here to introduce the agent (*kongjheng-doy*\*) of an action (*kahchit*); it may be translated 'have.'
8. *Kahchit* 'set up,' a more formal word than *taap-xee*.
9. *Iu* 'at, in,' a literary word, = *xae*.

- B. Kammat kaai-shuh ti yan keh ditzoy xoo xoo,\* xox?
- A. Hay lhoh, kengkwoh kamm noay keh fannlinn, wah-nay 'coo xoo cox xooto kengyinnm lhoh. Nee thae hax, yika kaai-shuh kan xoo xoo, kegchaat dzaw xoxyix waijhi-tak kamm xoo keh ditzoy lhoh.
- B. Ahh, nhikoh voangxong-dog-loebinn xoodsix peekaaw xoo, koandzeaq tak to poh, mudsix dsongdsin kamm utzou lhoh. Ti xongxou tou xoodsix sansinti, nee koaktak timx ah?
- A. Eh, ngox touhay kamx wah.<sup>27</sup>
- B. Nhikoh voangxong-dog haymuhay thinyin\* kah?
- A. Ngoxdey kahax dsox-kanx nhikoh hay thinyin\* keh zeakdey xoo binn gannjuh dayyih-dow munxao koxshuh hay yankong xoo keh. Yee iat-bowvann hay yoq koaqqwat shoenai<sup>28</sup> dzow keh.
- B. Zeuqbinn yao kee hao ah?
- A. Daaykhoay\* hay ngux-jeuq tzoxyaw\* lhah, ngox yixwai dzawha leug-ton° keh cahdaann\* tou phah cah-mu-chun poh. Mhat yika tou yee mey theangkinn cahdaann\* sheang nhe? (Kaaejhu kegpow sheang)
- B. Thae hax, ti yan yixkeng xeug ngoaybinn haang lhoh. oh, yixkeng kaaejhu kegpow lhoh.
- A. Hay? Canhay kaaejhu kegpow lhoh woh. Kammat mhat kamm faay ah? ngoxdey tou xoxyix faanxoy-kwai<sup>29</sup> lhah.
- B. Hay lhoh. . . . Ayiah, chotbinn kamm kwoang, kwoang tow ngox tou ngaanx tou thae-mu-kinn yex thim.
- A. Maannmaann\* haang lha. E°, Woang Kwuneung!
- W. E°! . . .

10. *Xakye* 'black night, — dark night, darkness of the night.'
11. *Yengdha* *thoqkek*, lit. 'approach head on severely strike.'
12. *Show-siozi*, literary equivalent of *kee-timxcong*° 'several hours.' *See* 'hour' is becoming popular in soldiers' language.
13. *Zamm*, literary equivalent of *xoo* 'very.'
14. *Joq*, literary (or combining) form of *jhog* 'heavy.'
15. *Cinn ci* *thin meng*, literary form for *tax tow thin kwoang* 'fought until dawn.'
16. *Yix*, literary (or combining) form of *yixkeng* 'already.'
17. *Doay kei*, literary expression for *tag keiwuy* 'wait for an opportunity.'
18. *Koy . . . cheng* 'based on . . . -s stating, — according to the statement of . . .'
19. See Lesson 18, Note 29.
20. *Wann-tow* 'arrived (by transportation).'
21. This *ci* is a literary form, equivalent to *keh*.
22. *Mu xeug*, lit. 'doesn't sound.'
23. *Kegpow* 'warning-report, — (air-raid) warning. (air-raid) siren'

24. Note the redundant use of *iw* 'should' with *iengvann* 'ought.'
25. *Voangrong-dog* 'defend-air-cave, — air-raid shelter.'
26. Lit. 'today the order of the people on the street is very good.'
27. *Ngox touhay kamx wah*, lit. 'I also say so.'
28. *Koqkwat* 'steel bones'; *shoenai* 'water mud, — cement, concrete.' *Koqkwat shoenai* 'reinforced concrete.' A more popular term for 'concrete' is *hongmounai-zeakshix*.
29. *Faanxoy-kwai* 'go-back-return, — go back, go home.'

## EXERCISES

## 1. Example:

Given:

Nhi-tsih koh voangxong-dog  
peekaaw zeuq-tsih koandzeaq.

Answer:

Zeuq-tsih koh voangxong-dog peekaaw  
nhi-tsih utzouti, moo nhi-tsih kamm  
koandzeaq.

## LESSON 21

## MISS WOANG, ANNOUNCER

*Woang.* I haven't seen you for a long time, Mr. Jhan.

A. How are you, Miss Woang? Er — allow me to introduce you. This is Mr. Cu. Miss Woang.

W. How do you do, Mr. Cu.

B. How do you do, Miss Woang. Your voice seems very familiar, Miss Woang. I wonder whether we have met somewhere?

A. This is Miss Woang Foanglaan of the Central Broadcasting Station.

B. Oh, I see, the voice we were just listening to a while ago was that of Miss Woang!

W. (Laughing) Yes!

A. Why was the air raid so short this time, huh? I wonder whether any place has been bombed.

W. Just after I came out of the shelter, I happened to meet an officer I know. He said that there were some fifty enemy planes or so this time. But only four reached the suburbs and dropped bombs at random. We did not suffer any damage. The rest of the enemy planes were either brought down by our pursuit planes or all driven away by us.

B. Oh, that's why we didn't hear the sound of the anti-aircraft guns. It was because the enemy planes did not fly over the city proper in the first place.

(a) Woang Siotzex pax sheang peekaaw Lee Siotzex kouti. (b) *Ghoedey* keh mooxey to kwoh ngoxdey. (c) Thoy-cox yixhaw keh cinnsinn peekaaw mey thoy yixdsin tunxti. (d) Gawzi\* iatkoh canxong-kwunx keh yoxshuh peekaaw yinndzoay keh sayti. (e) Zap-ton° keh cahdaann\* peekaaw iatmaann-poaq keh cahdaann\* joq saileyti. (f) Kegpow yixhaw ti yan haang tak peekaaw kegpow yixdsin faayti. (g) Ngox tongthin peekaaw hahthin xee shan xee tak jhiti. (h) Yoq Congman hoak shaykaay deylee xoodsix peekaaw yoq Iengman naanti. (i) Congkwoak kwoh nin koxjannzi foaq kah peekaaw Meekwoak foaq tak jheungti. (j) Ngoxdey nhushuh ti keixey peekaaw ghoedey koxshuh keh santi. (k) Ghoe sinkoh yut keh beaq peekaaw gawnin\* kox-tsih xiangti. (l) Shaan-shuh keh fong peekaaw xoaeminn keh fong toqti.

2. Put the text of the radio news in this lesson into the spoken style. Cf. Lesson 19.

3. Describe the trip to and from the air-raid shelter from the point of view of Speaker A.

## DAY YIHZAP-IAT FOH POWKOWYUN WOANG SIOTZEX

*Woang.* Jhan Sinshaang, xoonoay moo kinn lhah.

A. A, Woang Kwuneung xoo lha mah? Ahh, thag ngox lai kaayziw lhah. Nhi-way\* hay Cu Sinshaang. Woang Kwuneung.

W. Oh, Cu Sinshaang.<sup>1</sup>

B. Oh, Woang Kwuneung. Woang Kwuneung keh sheang xoodsix xoo zok kamx. Muci yao xae pindow kinn-kwoh moo nhe?

A. Nhi-way\* dzaw hay Congieung Kwoagpoh Dinndhoai keh Woang Foanglaan Noezih\*<sup>2</sup> lha mah.

B. O, o, o, dhausin° ngoxdey xaeshuh theang-kanx kox-pax sheang dzaw hay Woang Siotzex keh!

W. (Siwsheang) Hay lhah.

A. Nhi-wan xongdzap keh zikaan mhat kamm tunx nhe, xex? Muci yao pindow bey cah-cox<sup>3</sup> moo poh.

W. Ngox aam'aam chot-cox voangxong-doq dzaw phoqkinn-cox<sup>4</sup> ist-way\* seungshek<sup>5</sup> keh kwankwun. Ghoe wah nhi-wan dekkei yao ngxuzap-kee-kah kamm zeuqhah\*. Daannhay cix yao sey-kah fei-dow kaaungoay lunn tamx cahdaann\*, ngoxdey moo zaw-too mhiyex keh sunxshat. Gheiyu ti dekkei, muhay pee ngoxdey keh khoijokkei° tax-loaklai, dzawhay pee ngoxdey koanx-tzao-saay lhoh.

B. Oh, shoxyix ngoxdey moo theangkinn kouzeh-phaaw<sup>6</sup> sheang. Dzaw



A. Miss Woang, when we were listening to you reporting a while ago, you said that a lot of military supplies had now arrived, didn't you?

W. Yes, I don't know but that the successful air defense this time should be credited to the newly arrived planes.

B. I wonder whether there is any new development in the fighting around River Junction?

W. This is a great piece of news, and good news, which I was just on the point of announcing when I had to stop because of the alert.

A. What great news?

W. According to the last reports from the front, all the enemy troops that had crossed the river have been completely liquidated, mopped up.

A. Ah, this is really good news! Wonder how things could have changed so fast?

W. I heard that our newly arrived artillery and dive-bombers had been moved to the front very promptly, in preparation for use in counter-attacking. The enemy did not know that we had such a strong power of resistance, so they came in very carelessly. We waited until they had made a deep penetration, then our troops suddenly surrounded the enemy from all sides and after the pontoon bridges had been bombed out completely, they liquidated their entire force, and so obtained this great victory.

B. That's truly good news! I'm afraid many people still don't know about it yet.

W. Yes, that's why I have to hurry back right now to broadcast it. Over there they may perhaps have already received still more detailed news, I don't know. Well, we'll see each other again, Mr. Jhan!

A. Good-bye, Miss Woang!

W. Good-bye, Mr. Cu!

B. Good-bye, Miss Woang! . . . Let's hurry back and listen to the good news.

A. Didn't you just hear it?

B. It's such good news, I'd like to listen to it once more.

A. Oh yeah? When a person announcing good news has a voice as good as that, it can stand being heard again, can't it!

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## NOTES

1. This is a common way of acknowledging an introduction. There is no form corresponding closely to 'how do you do?'

2. *Noezih*\* 'woman scholar, — Miss,' a formal term, more modern than *Siotzex* or *Kwuneung*.

3. *Bey* 'suffer, experience, — be . . . -ed.' *Bey cah-cox* 'have been bombed.'

hay ianway dekyan keh feikei kanpunx dzaw moo fei-yap zeanglee zeangxong.<sup>7</sup>

A. Woang Kwuneung, ngoxdey dhausin<sup>6</sup> theang nee powkow koxpanx. nee wah yinndzoay yao xooto kwanyoq-panx wann-tow-cox, hay mah?

W. Hay lhah, nhi-tsih voangxong keh sheqley waakcex dzaw hay an-tow keh feikei keh konglou<sup>8</sup> tou wahmudeq poh.

B. Muci Hoxao-shuh keh cinnzih<sup>9</sup> yaomoo san keh faateinx nhe?

W. Nhikoh hay iat-ginn daay sanman\*, iatkoh xoo siusek,<sup>10</sup> koxpanx ngox ceqwah seug powkow, daannhay ianway yao kegpow, shoxyix dheng-cix-cox.<sup>11</sup>

A. Mhiyex daay sanman\* ah?

W. Koy dsinfoang tzoahaw keh powkow, shoxyao kwoh ho keh dek-kwan<sup>5</sup>, yundsun pee ngoxdey kaaekhut-saay, soktseng-saay lhoh.

A. Ahh, nhikoh canhay xoo siusek lhah! Muci timx wue pinn tak kamm faay keh nhe?

W. Theangman wah ngoxdey san tow keh daayphaaw dhongmaai fuxchong-kwangcahkei<sup>4</sup>, xoo tzoo dzaw yixkeng wann-tow dsinfoang, conxbey<sup>12</sup> faanxkong yoq keh lhah. Dekyan mucitow ngoxdey yao kamm gheung keh taekhoa-q-lek, shoxyix xoo daay'ih<sup>13</sup> kamx yaplai. Tag tow ghoedey sham-yap yixhaw, ngoxdey seyfoang-paatminn<sup>14</sup> keh kwandoy\*, fatyinkaam tzeung dekyan paauwai-juh,<sup>15</sup> yaw tzeung ti vaughiu cah-dhunx-saay, yinhaw cih tzeung ghoedey dsunbow kaaekhut, tak-too nhikoh kamm daay keh sheqley.

B. Canhay xoo siusek! Phah xooto yan tou joq mey citow poh.

W. Hay lhoh, shoxyix ngox yika dzaw iw koanx-faanxoy kwoagpoh lhoh. Koxbinn<sup>16</sup> waakcex yaw yixkeng tzip-too ti kaq dseungsay keh sanman\* tou wahmudeq. Kamx ngoxdey tzoay kinn lhah, Jhan Sinshaang!

A. Tzoaykinn tzoaykinn, Woang Kwuneung!

W. Cu Sinshaang, tzoaykinn, hax!<sup>17</sup>

B. Tzoaykinn, Woang Kwuneung! ... Faayti faanxoy theang xoo sanman\* lha.

A. Muhay theangkinn-cox lhoh?

B. Kamm xoo keh sanman\*, ngox seug tzoay theang iat-tsih thim.

A. Oh, hay poh! Powkow xoo sanman\* keh yan kox-pax sheang kamm xoo, yaw hay tae to theang iat-tsih thim poh, xex?<sup>18</sup>

4. *Phoqkinn* 'knock-meet, — happen to meet.'

5. *Seungshek* 'mutually known, — acquainted.'

6. *Kouzeh-phaaw* 'high-shooting gun, — antiaircraft gun.'

7. *Fei-yap zeanglee zeuxxong*, lit. 'fly into city proper's upper space.'

8. *Konglou* 'merit-toil, — accomplishment, credit.' Hay ... keh konglou 'is to be credited to ...'

9. *Cinnah* 'war-business, — fighting, operations.'
10. *Siusek* 'news.' While *sanman*\* and *siusek* are often interchangeable, *sanman*\* refers more to news as printed, while *siusek* usually refers to news as told.
11. *Dhengcix* is a more formal expression for *dheng* 'to stop.'
12. *Conabey* 'prepare for, preparation,' a more formal expression than *yuhbey*.
13. *Daay'ih* 'large idea, — unguardedly, carelessly,' opp. of *siosam*.
14. *Seyfoang-paatminn* 'four directions-eight sides, — all directions, from all sides.' Also *seyminn-paatfoang*.
15. *Paauwai* 'wrap-surround, — surround.' *Paauwai-juh* 'surround (tightly).'
16. *Kozbinn* 'over there' refers to the broadcasting station.
17. *Hax*, sound for softening a command, exclamation, or greeting.
18. *Powkow xoo . . . thim poh, xex?* lit. 'the voice of the person who announces the good news is so good, it still stands more listening once again I am sure, huh?'

### EXERCISES

#### 1. Example:

Given:

Tax ceuq tax tak mu xoo (waakcex)  
 hay ianway mooxey mukaw,  
 waakcex (hay ianway) yan mu-  
 kaw.

Answer:

Tax ceuq tax tak mu xoo muhay  
 ianway mooxey mukaw, dzaw  
 hay ianway yan mukaw.

## LESSON 22

### STUDYING

*Waiter.* What kind of tea will you two gentlemen have?

A. Dragon Well!

B. I want chrysanthemum tea. (Sound of steamboat whistle.)

A. Ah, the ship is moving.

B. What time shall we be able to dock at Canton tomorrow, waiter?

W. We arrive first thing tomorrow morning, sir. — One Dragon Well, one Chrysanthemum!

B. Yat'san, I've known you so long, and I've never even asked you where your ancestral home is. When I heard you speak the Peiping dialect so fluently, I thought at first that you were a Northerner. Now you've come to Kwangtung, and you speak Cantonese just like a native, without any accent at all from any other province.

A. Well, if you start talking on this subject, it will be a very long story.

2. Answer the following:

3. Reconstruct Miss Woang's conversation with the officer after they both came out of the air-raid shelter.

A. Ahh, nhi-ginn zih koag-xeezeuglai dzaw xoo jheung ihoh Ngou



My place of origin is Phunyu. — (Sound of striking a match) — Oh, I have some matches here — thank you! — By origin, I am a Cantonese. But I was born and brought up in Peiping, and so I've been able to speak a good Peiping dialect from childhood.

B. Oh, then Cantonese is something you learned after you were grown?

A. Yes and no. You see, my grandfather and grandmother, as well as my parents, all speak their local dialect, and the teacher who taught us to read, me and my brothers and sisters, was brought from the south, too. Consequently, although I have been speaking Mandarin all along, still, when I read books and newspapers, I use the Cantonese pronunciation exclusively.

B. Didn't you go to school in the north?

A. No, I didn't. I studied only at home. I started to learn characters when I was four years old; at five, I began to read the 'Three-character Classic,' the 'Hundred-family Surnames,' the 'Thousand-character Text,' then right after that, I read the 'Great Learning,' 'Doctrine of the Mean,' the 'Analects,' 'Mencius.' After I finished reading the Four Books, there were the Five Classics. Of the Five Classics I finished only the 'Book of Odes,' 'Book of History,' er — 'Tso Chuan,' and the 'Book of Rites.' That leaves the 'Book of Changes,' which I didn't read.

B. Why didn't you read any poetry?

A. I read poetry, too, but it wasn't taught by our teacher. My mother was very fond of poetry, and . . .

B. Really?

A. . . . every night she would teach us children to read the 'Three Hundred Tang Poems,' and we studied them until we could recite every poem from memory.

B. When you read poetry aloud, did you chant it?

A. Yes, we did. For example — Chang Chi's 'Mooring by the Maple Bridge at Night,' goes —

'The moon goes down, a raven cries, frost fills the sky.  
River maples, fishing lanterns, — facing sadness I lie.  
Outside of Ku Su City the Han Shan Temple.  
At midnight a bell rings; it reaches the traveler's boat.'<sup>1</sup>

. . . something like that.

B. That's really nice, isn't it? Did you read the ancient essays?

A. I read the ancient essays later in school.

B. What school did you go to later?

A. Our whole family returned afterwards to Canton, so I entered a school called Vokxeng High School. At that time I began to study English, history, geography, physics, chemistry, — er — physiology, hygiene.

<sup>1</sup> Translated by C. W. Luh in his *On Chinese Poetry*, Peiping, 1935.

yundzek hay Phunyu. — (Waak foxjhaai\*<sup>9</sup> sheang.) — Ah, ngox nhat-th yao foxjhaai\*, — mukoai mukoai! — Ngox yunpunx hay Kwoagean-yun Daannhay shaangceug xae Pakbheng, shoxyix dsong sayzi\*<sup>11</sup> dzaw koag-tak iat-xao<sup>12</sup> Pakbheng-wah\*.

B. Oh, kamx nee Kwoagtong-wah\* hay daay-cox cih hoak keh lloh poh?

A. Yaw hay yaw muhay. Ianway ngox tzoovuh tzoomoo dhongmaax ngox keh vuhmoo tou hay koag kaxeung-wah\*<sup>13</sup> keh, kaaw ngoxdey xengday tzixmuy<sup>14</sup> dok shu keh sinshaang yaw hay dsong Naambinn\* tseag-lai<sup>15</sup> keh. Shoxyix ngox soiyin\* iatxeuq tou koag Kwoakyux, daannhay thae shu thae poweix dzaw yundsun yoq Kwoagtong-iam<sup>16</sup> lloh

B. Nee xae Pakbinn\* moo yap-kwoh hoakdhoang\*<sup>16</sup> mhe?

A. Moo yap-kwoh. Ngox dzeqhay xae okkhee dok ce. Ngox dsong sey-soy xeshao yeq foang-dzih,<sup>17</sup> ngux-soy xeshao dok Saamdzi Keng<sup>18</sup> Paakka Seq.<sup>19</sup> Tsindzi Man\*,<sup>20</sup> kanjuhnee dzaw dok Daayhoak\*,<sup>21</sup> Cong-yong,<sup>22</sup> Lonyux,<sup>23</sup> Maaq Tzix.<sup>24</sup> Sey Shu<sup>25</sup> dok-yun-cox dzaw hay Ngux Keng.<sup>26</sup> Bow Ngux Keng, ngox dzeqhay dok-yun-cox Shikeng.<sup>27</sup> Zengshu.<sup>28</sup> ah — Tzoxjunn,<sup>29</sup> dhongmaai Laekey,<sup>30</sup> dzaw jeq-cox Yekkeng<sup>31</sup> moo dok.

B. Mhat nee moo dok shi° ah?

A. Shi° tou dok a, daannhay muhay sinshaang kaaw keh. Ngox keh mootsan tzoy cong'ih yam shi° dok fuh,<sup>32</sup> . . .

B. Hay mhe?

A. . . mue-maanx ghoe dzaw kaaw ngoxdey keekoh sayman°tzae dok Dhoangshi° Saampaak Shao, shaoshao tou dok tow nimm-tak-kwoh.<sup>33</sup>

B. Needey dok shi° yoq-mu-yoq xoang° kah?

A. Yoq ah. Bheeyu — Ceung Kay keh Fongghiu Yeh Boak dzaw hay:

'Yut<sup>34</sup> loak u dhai seung munx thin,  
Koang-fong yu-fox toy zau min,  
Kwusou zeng-ngoay<sup>35</sup> Hoanshaan Dzih,  
Yehpunn<sup>36</sup> cong-sheng<sup>37</sup> tow xaak-zun,'<sup>38</sup>

kamx.<sup>39</sup>

B. Canhay xoo, xex! Yaomoo dok kwuxman\* nhe?

A. Kwuxman\* hay hawloai xae hoakdhoang\*-loebinn dok keh.

B. Nee hawloai yap pin-kaan hoakdhoang\* ah?

A. Hawloai ngoxdey zeangka° faanxoy Shaagzeang\*, ngox dzaw yap-cox iat-kaan kiwdzow Vokxeng Conghoak.<sup>40</sup> Koxjannzi ngox xeshao dok Iengman, leksix, deylee, matlee,<sup>41</sup> fahhoak, — ah — shanglee.<sup>42</sup> wayshang.<sup>43</sup>

- B. How about mathematics?
- A. Oh, I forgot. Mathematics and Chinese we had, of course. And there were also civics and physical education.
- B. What subjects did you like best?
- A. I still like Chinese best, that's why I am still in the Department of Chinese in the university now.
- B. Uh-huh, since you have such a good foundation in Chinese, you naturally find it more interesting.
- A. That isn't the reason, or rather you can say it's for exactly the opposite . . . (Sound of steamboat whistle.)

## NOTES

1. *Longtzeag* 'Dragon Well,' brand of green tea from the place of that name near Hangchow; loosely, any high-grade green tea.
2. *Kokfa* 'chrysanthemum-flower, — chrysanthemum tea,' a drink made from a special variety of small chrysanthemum. The flower is called *kokfa*.
3. *Si'aang*, abbreviation of *Sinshaang*.
4. In the waiter's abbreviated language, words like *-xaak* 'order of' or *-cong* '(covered) cup of' are being omitted.
5. *Yundzek* 'original registry, — place of origin.' In China, a person is said to be a native of whatever place his near ancestors (in some cases even distant ancestors) have come from.
6. *Kajann* 'this moment, — now,' like *kahax*, is more colloquial than *yika*.
7. *Kwoagtong-wah\** 'Kwantung dialect.' Following is a comparison of various terms relating to Cantonese:

*Shaagzeang-wah\** 'dialect of Canton, Cantonese.'

*Kwoagtong-wah\** 'any dialect of Kwangtung province,' 'Cantonese' in the wider sense.

*Seyiap-wah\** 'varieties of Cantonese (in the wider sense) spoken in the four districts to the southwest of Canton' (Lesson 9, Note 18).

*Yutyux*, a more formal synonym of *Kwoagtong-wah\**.

8. *Nee keh Kwoagtong-wah\* koag tak yaw xoodsix dhong punxdeyyan iatyexq kamx* 'Your Cantonese is spoken so as again to seem identical with a native, as it were.' *Koag* is translated as a passive here (a Chinese verb can be taken in either an active or a passive sense, according to context). The long phrase following *tak* forms with it a descriptive complement.

9. *Foxjhaai\** 'fire-fuel, — match.'

10. *Kwoagcan* 'Canton,' a more formal name than *Shaagzeang\**.

11. *Sayzi\** 'small-time, — childhood.'

- B. Showhoak<sup>44</sup> nhe?  
 A. Oh, ngox law-cox lhoh. Showhoak dhong Kwoakman\*<sup>45</sup> 'wangyin' yao lha. Joq yao kongman, thaeyok thim.  
 B. Nee tzoq cong'ih pinti kongfoh nhe?  
 A. Ngox joq hay tzoq cong'ih Kwoakman\*, shoxyix yika xae daayhoak ngox yengyin hay xae Kwoakman-hay.  
 B. Ehh,<sup>46</sup> nee Congman keyyin yao-cox kamm xoo keh kantae,<sup>47</sup> dzihyin koaktak kaq yao xeqtsoy lhoh.  
 A. Muhay nhikoh yunkwuh, waakcex xoxyix wah ianway iatkoh aam'aam seungfaanx keh . . . (Xeydeak sheng.)

12. *Iat-rao* 'a mouthful'; *xao* is used as AN for a language (or dialect, spoken well, 'a good . . .'  
 13. *Kaxeung* 'home country, homestead,' *kaxeung-wah*\* 'home dialect, native dialect.'  
 14. *Xengday* 'elder brother-younger brother, — brothers (collectively),' *Tzixmuy* 'elder sister-younger sister, — sisters (collectively).'  
 15. *Tseag-lai*, lit. 'invite here.'  
 16. *Hoakdhoang*\* 'study-hall, — school,' also called *hoak'haaw*.  
 17. *Foang-dzih* 'square characters, — square character-cards used by children learning to read.  
 18. *Saamdzi Keng*<sup>48</sup> 'Three-character Classic,' a 13th century elementary rimed reader in which each phrase has three syllables.  
 19. *Paakka Seq* 'Hundred-family Surnames,' anonymous, 11-13th century, rimed list of 438 surnames, with four syllables to each phrase.  
 20. *Tsindzi Man*\* 'Thousand-character Text,' by *Cau Xengdzih* (周興嗣), 6th century, A.D., rimed reader with four characters to a phrase, each character occurring only once in the book.  
 21. *Daayhoak*\* 'the Great Learning,' a chapter in *Laekey* (see Note 30).  
 22. *Congyong* 'Doctrine of the Mean,' by *Xaq Kap* (孔伋), grandson of Confucius, 5th century B.C. This is also a chapter in *Laekey*.  
 23. *Lonyux* 'the (Confucian) Analects,' 5th century B.C.  
 24. *Maaq Tzix* 'Mencius,' 4th century B.C.  
 25. *Sey Shu* 'the Four Books,' i.e. *Daayhoak*\*, *Congyong*, *Lonyux*, *Maaq Tzix*.  
 26. *Ngux Keng* 'the Five Classics,' i.e. *Shikeng*, *Zeugshu*, *Tzorjunn*, *Laekey*, and *Yekkeng*. In a wider sense, the 'Four Books,' the 'Five Classics,' and a few other works are all called *Kengshu* 'Classics.'  
 27. *Shikeng* 'the Poetry Classic, — the Book of Odes,' anonymous, 6th century B.C. and earlier.  
 28. *Zeugshu*, also called *Shukeng* 'Book of History,' anonymous, before the 6th century B.C.



29. *Tsoxjunn*, the *Tso Chuan*, ca. 6th century B.C.
30. *Lackey* 'Record of Rites, — Book of Rites,' compiled by *Toay Sheq* (戴聖), 1st century B.C.
31. *Yekheng* 'Change Classic, — Book of Changes,' of uncertain authorship, probably pre-Confucian.
32. *Yam shi° dok fuh* 'chant (or compose) poems and read odes,' a descriptive phrase to indicate interest in poetry and verse. *Fuh* is a form of poetic prose making much use of alliteration, assonance, internal rime, and occasionally end rime.
33. *Nimm-tak-kwoh* 'can recite over, — able to recite from memory, know by heart,' also called *shek nimm*.
34. *Yut* in the sense of 'moon' is ordinarily pronounced *yut\**, but in reading an ancient poem, no *pinn'iam* is used.
35. *Zeng-ngoay* is pronounced *zeang-ngoay* in ordinary speech.
36. *Yehpunn* 'midnight,' = colloquial *punnyeh\**.
37. *Cong-sheng* 'sound of the (large temple) bell.'
38. A common melody used for chanting this poem is as follows:



Yut loak u dhai Seung munx thin, Koang-fong yu-fox toy zau min,



Kwu-Sou zeng-ngoay Hoan-shaan Dzih, Yeh-punn cong-sheng tow xaak-zun.

39. ... *kamx* 'something like that,' a resuming adverb, spoken after the chanting is over to restore the conversational atmosphere.

40. *Vokxeng* 'again flourish, — renascence,' a common name used by schools and other organizations. *Conghoak* 'middle school, i.e. high school.' *Chocong* 'elementary middle (school), — junior high'; *koucong* 'high middle (school), — senior high.'

41. *Matlee* 'principles of things, — physics.'

42. *Shanglee* 'principles of life, — physiology.' Biology is called *shang-mat*, or *shangmat-hoak*.

43. *Wayshang* 'protect life, — hygiene.'

44. *Showhoak* 'number science, — mathematics,' also called *sunnhok*. Arithmetic is called *sunnzot* 'reckoning art.'

45. *Kwoakman\** 'national literature, — (classical) Chinese,' as a school subject.

46. *Ehh*, a short half-low sound, indicating ready agreement, 'yeap, yip.'  
 47. *Kantae* 'root-bottom, — foundation, background.'

## EXERCISES

## 1. Example:

Given:

Ngox shek nee kamm noay ...

Answer:

Soiyin\* ngox shek nee kamm noay,  
 daannhay ngox dsongloai meydsang  
 mann-kwoh nee yundzek hay pinshuh,

yika iw mann hax nee yundzek  
 hay pinshuh.

kajann iw mann hax nee lhoh.

(a) Ngox hoak-cox kamm to Congkwoak-dzih ... yika iw hoak hax xex  
 sonn. (b) Ghoe lai-cox Congkwoak yao zapkee-nin ... yika iw xoy hax  
 Pakbheng. (c) Ngox hay Kwoagtong-yan ... yika iw faanxoy Shaag-  
 zeang\*. (d) Ngox dok-cox xooto shu ... yika xeeshao dok shi°. (e) Ngox  
 hoak-cox kamm to fohoak ... yika cih citow hoak kongjheng hay iw hoak  
 matlee sin. (f) Ngox zizi toy yandey koag Saamman Cuxyih ... yika ngox  
 iw dok hax Saamman Cuxyih kox-bow shu. (g) Ngox thaekinn-kwoh xooto  
 Congkwoak noaydey keh shaanshoe ... yika iw xoy Oanfai naam-bow  
 WoangShaan° koxshuh juh keekoh laepaay. (h) Congkwoak keh kwandoy\*  
 tax ceuq tax tak xoo xoo ... yika cih xeeshao yao ti xongkwan° keh  
 poangjoh.

## 2. Example:

Given:

Ngox sayzi\* moo hoak Kwoag-  
 tong-wah\*.

Answer:

Oh, kamx nee Kwoagtong-wah\* hay  
 daay-cox cih hoak keh mhe?

(a) Ngox mey yap hoakdhoang\* yixdsin moo dok kwuxman\*. (b) Zun  
 mey xoai yixdsin kiw-mu-too jha. (c) Ngox ghammat moo theang-too  
 nhi-ginn daay sanman\*. (d) Ngoxdey xae hoakdhoang\* keh zihaw mu dok  
 Dhoangshi° Saampaak Shao keh. (e) Ngox mey lai Meekwoak yixdsin moo  
 hoak Iengman. (f) Nhi-kaan kongchoag joq mey khwoaqdaay yixdsin, mu  
 caydzow pengxey. (g) Ngox ghammaanx fann-jeuk keh zihaw joq mu  
 koaktak dhauthoq. (h) Lunkwan° joq mey tax-yap Paaklam yixdsin muc:  
 dzihkee kwangcah keh lekluq yao kee leyhoay.

3. Describe Yat'san°'s early language experiences, interchanging Peiping  
 and Canton.

## LESSON 23

## THE VERNACULAR LITERATURE MOVEMENT

(Sound of steamboat whistle.)

B. Why, where's the boat stopping now?

A. It's not stopping, I don't think; probably it's only a ship coming from the opposite direction signaling to our ship.

B. Oh.

A. Er — as I was just saying a while ago, when I was young I didn't really care very much for studying. Outside of 'Mencius,' 'Tso Chuan,' and the poems of Li Po, I didn't take very much interest in the other classics. I liked to read 'Lao Tzŭ,' 'Chuang Tzŭ' — and books like that, but our teacher didn't teach us to read them. I especially liked to read novels, which our teacher called 'idle books' and which he forbade us to read, and we would get scolded if we were found out by him. Often I secretly took and hid the novels in my drawer, — books like 'Water's Strand,' 'Dream of the Red Chamber,' 'Informal History of Literary Men,' 'History of the Three Kingdoms,' . . .

B. Isn't 'History of the Three Kingdoms' an official history in the 'Twenty-four Histories'?

A. The book I am talking about is the 'Story of the Three Kingdoms,' the novel that everybody reads. Later, when I entered school, the teacher not only did not prohibit us from reading novels, but even told us to consider them lessons, so that we could openly put them on our desks and read them, too; what a pleasure!

B. Listening to you talk like this, I think you must be in favor of the New Literature Movement?

A. Yes, I am very much in favor of the Vernacular Movement.

B. W-well, for elementary education, or mass education, perhaps it is better to use the colloquial language, but if you want to discuss somewhat advanced theories, the colloquial language probably is not so accurate as the literary, I'm afraid. Aren't the 'Lao Tzŭ' and 'Chuang Tzŭ' that you like to read in the literary language?

A. I think that one can say things more clearly in the colloquial language than in the literary. For example — the *Yuzlok* in the Buddhist works of the T'ang dynasty — *yuzlok* are what we call lecture notes now — and there are the books in which the philosophers of the Sung dynasty expounded their teachings.

B. But the currently used official documents of various kinds, international treaties, law statutes, the — er — commercial contracts, even the advertisements and news in the newspapers, still rely chiefly on the literary language, and those using the colloquial, I think, are only a very small minority.

## DAY YIHZAP-SAAM FOH BAAKWAH\*MAN<sup>1</sup> WANNDQ

(Keydeak sheng.)

B. Yix, kahax ceak zun maai pinshuh ah?

A. Muhay kwah, waakcex hay toyminn yao ceak zun lai, dhong ngoxdey ceak zun tax koh ciufu<sup>2</sup> ce.

B. Oh.

A. Eh — ngox dhausin<sup>3</sup> ceqwah koag-kanx ngox sayzi\* gheizat muhay xoo hann<sup>4</sup> dok shu keh. Jhucox *Maaq Tzix*, *Tzorjunn*, dhong Lee Baak<sup>5</sup> keh shi<sup>6</sup> ci ngoay, toy'iu gheiyu ti kengshu ngox tou muhay xoo kaamx xeqtsoy.<sup>7</sup> Ngox cong'ih thae *Loo Tzix*<sup>8</sup> ah, *Coang Tzix*<sup>9</sup> ah — koxti shu. daannhay sinshaang yaw mu kaaw ngoxdey hoak. Ngox yaugheizih cong'ih thae sioshut,<sup>10</sup> sinshaang kiw koxti dzow haanshu,<sup>11</sup> muconx ngoxdey thae, yeukkwox pee ghoe jha-too<sup>12</sup> joq iw ngai naaw. Ngox zizi thauthau<sup>13</sup> tzeung ti sioshut shaumaai xae gwaythog-loebinn, — xoodsix *Shoe'ux*<sup>14</sup> ah, *Honglau Moq*<sup>15</sup> ah, *Yulam Ngoaysix*<sup>16</sup> ah, *Saamkwoak Cih*<sup>17</sup> ah, . . .

B. *Saamkwoak Cih* muhay *Yihzap-sey Six*-loebinn keh ceq-six lai?

A. Ngox koag kox-bow hay *Saamkwoak Inxyih*, hay phoothong<sup>18</sup> yan thae ke sioshut nhe. Hawloai yap-cox hoak'haaw,<sup>19</sup> sinshaang patdaann<sup>20</sup> mu kammex<sup>21</sup> ngoxdey thae sioshut, yitsex joq kiw ngoxdey toaq ghoe dzow<sup>22</sup> kongfoh, kongyin\* xoxyix tzai-zeug dhoai\*-minn lai dok thim, nee wah kee kwohyanx<sup>23</sup> ah!

B. Theang nee kamx koag, ngox seug nee iatdeq tzaannzeng San Manhoak Wanndq keh lhoh?

A. Hay, ngox hay feizeung<sup>24</sup> tzaannzeng Baakwah\* Wanndq keh.

B. Mu — way chokhap<sup>25</sup> kaawyok, waak mancoq<sup>26</sup> kaawyok, waakcex yoq baakwah\* xooti, daannhay yukwox iw koag koushamti<sup>27</sup> keh hoaklee.<sup>28</sup> waakcex baakwah\* moo manyin kamm conxkhoak poh. Nee cong'ih dok keh *Loo Tzix*, *Coang Tzix*, muhay manyin keh mhe?

A. Ngox seug yoq baakwah\* koag tak peekaaw manyin kaq tsengebox. Bheeyu — Dhoang-jhiu Vatkeng-loebinn keh Yuxlok<sup>29</sup> ah — yuxlok tzeq hay yika shoxway koagiyih lha — joq yao Soq-jhiu koxti cit'hoakka<sup>30</sup> koag hoak<sup>31</sup> keh shu ah, . . .

B. Patkwoh yinnzi yoq keh koak-cog kongman ah, kwoaktzay keh dhiu'ieuk ah, faatlot keh dhiuman ah, koxti, — sheungmow keh hapdhong ah, zammeh powcix-shuh keh kwoagkow dhongmaai sanman\*. yengyin hay yix manyin wai eux,<sup>32</sup> yoq baakwah\* keh ngox thae tou hay xoo shio-show ee poh.



A. Well, if we start to discuss this problem thoroughly, we wouldn't be able to finish even if we talked from night till dawn. Too bad I am not Hu Shih, and don't know how to argue with you properly. Why, I thought you were originally in favor of the Vernacular Literature Movement?

B. So I am, I only wanted to pretend that I was taking the opposite point of view in order to have a discussion with you.

A. Aw, you fooled me completely!

B. There's nothing to do on board anyway, so I was looking for something to chat about, until it's light.

A. (Yawns.) Oh, it's half past eleven already.

B. Hm, I am sleepy and hungry, too.

Waiter. What will the two gentlemen order? Our Chicken Three Ways is very nice tonight, I assure you.

A. Ah, you said you were hungry; why not let me invite you to eat Chicken Three Ways?

B. No, no, let me . . .

A. Waiter! I said it first, it was I who ordered . . .

B. Say, no, I'm ordering it, let . . . let me . . .

A. No, don't listen to him . . .

W. One Chicken Three Ways! (Sound of steamboat whistle.)

## NOTES

1. *Baakwah*\* 'plain speech, — colloquial language, the vernacular.' *Baakwah\*man* 'vernacular literature,' a style of writing close to everyday speech. The movement was started by Hu Shih and others in 1917. (See p. 7.)

2. *Tax ciufu* 'make beckon-call, — to hail, to signal.'

3. *Hann* 'care for, crave.' The word means 'hate' in the literary language and in Mandarin.

4. *Lee Baak*, or *Li Po*, 8th century poet. There are many translations of his poetry into English.

5. *Kaamx* 'to feel.' *Kaamx xeqtsoy* 'feel interest, — take an interest.' On the use of *muhay* in *muhay xoo kaamx* see Lesson 9, Note 27.

6. *Loo Tzix* 'Lao Tzū,' 6th century B.C., founder of Taoism. The name of his book is properly called *Dowtak Keng* 'Canon of the Way and Virtue,' loosely called *Loo Tzix*.

7. *Coang Tzix* 'Chuang Tzū,' 5th century B.C., Taoist philosopher. The name of his book is properly called *Naamwa Keng*, loosely called *Coang Tzix*.

8. *Sioshut* 'small talk, — novel.'

9. *Haanshu* 'idle book,' old term for 'novel.'

10. *Jha* 'investigate, inspect'; *jha-too* 'find out (from investigation).'

A. Ahh, nhikoh manndhai yukwox chittae thoolonn-xee-zeuglai, dzaw-hay yau yehmaanx koag tow thin kwoang tou koag-mu-yun keh lhoh. Xoxsek ngox muhay Wu Shek,<sup>29</sup> shoxyix mucu timxyeuq\* dhong nee binnlonn cih xoo.<sup>30</sup> E°, ngox yixwai nee yunpunx hay tzaannzeng Baak-wah\*man Wanndog kah?

B. Hay dzaw hay keh, ngox patkwoh seug coang-zeang xoodsix ghee xae faanxminn\* keh laapiheung<sup>31</sup> lai dhong nee koag hax ce.

A. Xoi! ngox zeug-cox nee keh daay toaq!<sup>32</sup>

B. Xae zun-shuh waangdimm tou moo mhiyex dzow, uanx ti yex kheng hax, iatjek tow thin kwoang lha mah!

A. (Tax xaammlow.) Oh, kahax tou zapiat-timx-punn lhoh.

B. Mu, ngox tou yaw ngaanxfann yaw dhoongoh.

Forkey. Leug-way\* si'aang kiw ti mhiyex ah? Kammaanx Kai°saam-mey\*<sup>33</sup> xoo lheaq poh.

A. Ah, nee wah dhoongoh, patyu<sup>34</sup> ngox tseag nee zek Kai°saammey\* lha.

B. Muxoo muxoo, thag ngox lai<sup>35</sup>...

A. Foxkey! Ngox wah sin keh, hay ngox kiw keh...

B. Uai muhay ah, ngox kiw kah, thag... thag ngox lai ah...

A. Uai, nee muxoo theang ghoe ah...

W. Iat Kai°saammey\*! (Xeydeak sheng.)

11. *Shoe'ux (Junn)* 'Water's Strand (Chronicles),' by *Shi Noay'am* (施耐庵), 14th century, translated by Pearl S. Buck as 'All Men Are Brothers,' New York, 1937; by J. H. Jackson as 'Water Margin,' Shanghai, 1937.

12. *Honglau Moq* 'Red Upper-story Dream, — Dream of the Red Chamber,' by *Dsou Sutghan* (曹雪芹), 18th century, translated by Chichêng Wang, London, 1927.

13. *Yulam Ngoaysix* 'Scholars Outside-history, — Informal History of Literary Men,' a satirical novel by *Ngu Kegtzix* (吳敬梓), 18th century.

14. *Saamkwoak Cih* 'History of the Three Kingdoms,' properly the name of one of the 'Twenty-four (Dynastic) Histories'; it is commonly used for *Saamkwoak (Cih) Inxyih* 'Story of the Three Kingdoms,' by *Lo Kiuwncong* (羅貫中), 14th century, translated by Brewitt Taylor as 'San Kuo, or the Romance of Three Kingdoms,' Shanghai, 1925.

15. *Hoak'haaw* 'study-school, — school.'

16. *Patdaann* 'not only,' more formal than *mucix*.

17. *Kammcix* 'prohibit-stop, — prohibit.'

18. *Toaq*... *dzow* 'take... as' can be used separately, with the object in between, or together in a *tzeung*-construction, as *toaq ghoe dzow kongfoh*, or *tzeung ghoe toaqdzow kongfoh* 'take it as regular work.' When the object is long, the *tzeung*... *toaqdzow* form is used.

19. *Nee wah kee kwohyanx*, lit. '(wouldn't) you say how satisfying!'
20. *Feizung* 'uncommon, unusual, — extremely, very much.'
21. *Chokhap* 'beginning grade, — elementary.'
22. *Mancoq* 'people-multitude, — the multitude, the mass.'
23. *Kousham* 'high-deep, — abstruse, advanced.'
24. *Hoaklee* 'science-principle, — (scientific) theory.'
25. *Yuxlok* 'Speech-records, — Lecture Notes,' lecture notes on Buddhism by various monks.
26. *Cit'hoak* 'wisdom-study, — philosophy.' *Cit'hoakka*\* 'philosopher.'
27. *Koag hoak* 'talk learning, — to give lectures, to carry on learned discussions.'
28. *Yix manyin wai cux*, lit. 'take the literary language as the main thing.'
29. *Wu Shek* 'Hu Shih,' contemporary scholar and leader of the Vernacular Literature Movement.
30. *Cih xoo* 'before it will be good, — properly, adequately.'
31. *Laapjheung* 'stand-field, — standpoint, point of view.'
32. *Zeug toaq* 'go up to the pawn (shop), — to be cheated, to be fooled.'
33. *Kai'saammey*\* 'Chicken in Three Flavors, Chicken Three Ways,' one chicken cooked into three different dishes.
34. *Patyu* 'not as (good as), — had better, better let (me), why not . . . ?'
35. See Lesson 11, Note 30.

### EXERCISES

#### 1. Example:

Given:

Ngox mu cong'ih dok kengshu,  
daannhay xoo cong'ih dok  
*Maaq Tzix, Tzorjunn.*

Answer:

Ngox jhucox xoo cong'ih dok *Maaq  
Tzix, Tzorjunn* ci (or yix) ngoay,  
gheiyu ti kengshu ngox tou mu  
cong'ih dok.

(a) Ngox mu cong'ih thae sham keh shekshoe, daannhay cong'ih thae sham hong dhongmaai sham laam ce. (b) Ngox keh sinshaang koag

### LESSON 24

#### AN AMERICAN MAKES A SPEECH

- A. Oh, gosh! We've arrived late, they have already started the meeting.
- B. I told you before that we should have come straight here since our



fohoak koag tak mu tsengchox, daannhay ghoē koag showhoak koag 'ae tsengchox. (c) Can chotghei lhah, yinndzoay keh powx chamuto° yundsun bay yoq manyin sex keh, daannhay shoxway manhoak keh low-vann xooto hay yoq baakwah\* sex keh. (d) Manshang Chooq-lee° an chamuto° mhiyex tou wue caydzow, daannhay muwue dzow daongxan meydsang xae Congkwoak caydzow-kwoh keh yex. (e) Kox-way\* sh-shaang chamuto° tzog'hay xaedow koag shutwah, daannhay ghoē xax-loebinn zek-kanx yex keh zihaw dzaw mu koag lhah. (f) Shaykaay-zeng keh daaycau chamuto° hay yundsun xae Pak Punngchau, daannhay Owean dhongmaai Naamgek Cau hay yundsun xae Naam Punngchau. (g) Nhikoh voangxong-dog hay iatkoh thinyin\* keh zeakdog, daannhay koxkoh munxao hay koaqqwat shoenai dzow keh. (h) Yoq Congkwoak-dzih sex Kwoag-tong-wah\* dhongmaai sex Kwoakyux chamuto° hamm'b'laaq iatyeng keh, daannhay yao shioshow keh dzih xoodsix tamx dzih ah, lhaq dzih ah, lha dzih, ghoē dzih, thae dzih, koxti dhong Kwoakyux mudhong ce.

## 2. Translate into Chinese:

(a) The reason I like to read Mencius is that it is very like the modern Chinese literary language. (b) When our teacher forbade us to read the so-called 'idle books,' we just hid them between two volumes of classics. (c) Not only did the teachers in the new schools permit us to read novels, they even told us to read as many novels as possible (use 'the more . . . the better' construction). (d) We felt that to be able to read novels on our desks was more satisfying than to be able to smoke in the classroom. (e) After hearing the history of the Indusco Movement, I am sure you will be very much in favor of it. (f) For manufacturing articles of daily use or small firearms, perhaps small factories are better. (g) In the so-called Vernacular Literature, such as the novels of the Ming and the Ch'ing dynasties — even in the books Hu Shih himself has written — they continue to take the literary language as a mainstay. (h) Aren't you one of (. . . *ci iat*) those who support the New Literature Movement?

3. Summarize the arguments for and against the Vernacular Literature Movement.

## DAY YIHZAP-SEY FOH MEEKWOAK-YAN INXKOAG<sup>1</sup>

A. Bay lhoh, ngoxdey tow-jhi-cox lhoh, ghoedey yixkeng xoi-kanx wuy\* lhoh.

B. Ngox yixkeng wah pee nee theang keyyinhay zun tow-jhi-cox.



boat arrived late, but you insisted on going to the dorms first, and the rickshaws went so slowly, besides.

A. We had so much baggage. There was nothing to do but put them down first. It's a good thing we're not *very* late, it will be all right if we go in quietly. . . . (Whisper.) Sit here, hey!

Chairman: '... Recently I have been advocating the holding of the People's Congress, and we should, above all, hasten its realization within the shortest possible time. This is what I most earnestly enjoin.' Silence.

A. (Whisper.) There is a foreigner sitting there on the platform.

B. Where?

A. There, over there, to the right of the chairman's empty seat.

B. Oh yes, I see him; he seems to be quite young.

A. Hey, not so loud!

B. He looks like a student, doesn't he?

Chairman. Silence ends. Today we welcome a young American friend who has just arrived in Canton. He is an exchange student from Harvard University in America to our university. I am here now especially to introduce this gentleman, Mr. Hillyer, to all of you. Mr. Hillyer. (Applause.)

H. Mr. Chairman, members of the faculty, and fellow students. The proverb put it very well, 'Heaven is not to be feared, Earth is not to be feared, but a foreign devil talking Chinese, — that is fearful!' (Laughter.) I don't know how to make a speech in the first place, still less to make a speech in Chinese. If I speak badly, I beg all of you to forgive me!

I have been wanting to come to China since my childhood, and so I have frequently read English books pertaining to China. Moreover, I have often gone to the Chinese restaurants in the New York and Boston Chinatowns to eat Chinese food. I have also wanted to learn to speak Chinese, to learn Chinese characters, and study Chinese culture. But everybody told me Chinese was very, very difficult, so I was frightened by them and never dared to try.

This last summer I made a resolution and took a Rapid Course in the Chinese Language, and I was fortunate enough to win a scholarship to come here as an exchange student. Thus I have now actually attained my object of coming to China to study, and I feel very happy indeed!

Above all, as a student from Harvard — you know Harvard only takes men students — I am particularly glad to come to China and see that every university here is co-educational! (Laughter.)

Although I have not been here very many days, I have received help and guidance in every way from all my teachers and all my fellow students, and I don't know how to thank you adequately. I hope that, in the future, you will all continue to give me your guidance from time to time. (Applause.)

A. This foreigner talks Chinese pretty well, doesn't he?

B. I want to ask him where there was such a good rapid course, I even want to take it, too!

ngoxdey dzaw iengvann jektzip lai nhishuh lha, nee ngaaghay iw xoy soksheh<sup>2</sup> sin, koxti che<sup>3</sup> tzae<sup>4</sup> haang tak yaw kamm maann.

A. Ngoxdey haanglee kamm to. Moo baannfaat mu<sup>4</sup> tzeung ghoe tzai-loak sin kah. Xoodzoay<sup>5</sup> jhi-cox moo keenoay\* ce, dzeqdzeq\*dey\* yapxoy tou tak keh. . . . (Yixyux.<sup>6</sup>) Dsox nhishuh, eh!

Cuxdzek. . . . Tzoygann cuxceung xoai Kwoakman Wuyyix,<sup>7</sup> yausoi in tzoay tunx gheikaan, tsok ghei zatyinn. Zih shox cih cok.<sup>8</sup> Dzeqmak.<sup>9</sup>

A. (Yixyux.) Koagdhoei-zeuqbinn yao iatkoh Saiyan dsox xaedow.

B. Pinshuh ah?

A. Na, koxbinn, xae cuxdzek keh xong way\* keh yawbinn.

B. Oh, thaekinn lhoh, xoodsix xoo hawshaang<sup>10</sup> kamx.

A. Uai, muxoo kamm daaysheang!

B. Hay xoodsix iatkoh hoakshaang<sup>o</sup> kamx poh.

Cuxdzek. Dzeqmak pat. Kamyat ngoxdey funyeng iat-way\* ceqwah tow Shaagzeang\* keh Meekwoak tsengnin<sup>11</sup> bhangyao. Ghoe hay Mee-kwoak Xa<sup>o</sup>vat Daayhoak dhong punx-haaw keh kaauwunn hoakshaang<sup>o</sup>. Ngox yinndzoay daakbit lai kaayziw nhi-way\* Xeileyyix<sup>12</sup> Sinshaang dhong koak-way\* seungkinn. Xei Sinshaang. (Phaak ceug sheng.)

X. Cuxdzek, koak-way\* sinshaang, koak-way\* dhong'hoak.<sup>13</sup> Dzokyux koag tak xoo, 'Thin mu phah, dey mu phah, dzaw phah faankwae koag Dhoangwah\*.'<sup>14</sup> (Siwsheng.) Sioday\*<sup>15</sup> yunpunx dzaw muwue inxkoag keh, kaq muwue yoq Congkwoak-wah\* lai inxkoag.<sup>16</sup> Koag tak mu xoo, dzaw tseag koak-way\* kinnleuq!<sup>17</sup>

Sioday\* dsongsay dzaw seug lai Congkwoak, shoxyix zizeung thae ti yao koagghap Congkwoak keh Iengman-shu. Yitsex zizeung xae Nao\*ieuk waakcex Pozih-tonn\* keh Dhoangyan Kaai<sup>o</sup> koxti tsaankwunx-shuh<sup>18</sup> zek Dhongtsaan<sup>o</sup>. Ngox joq seug hoak koag Congkwoak-wah\*, yeq Congkwoak-dzih, yinkaw Congkwoak manfah. Daannhay yanyan tou toy ngox wah Congman xoo naan xoo naan, shoxyix ngox pee ghoe dey xaakkeang-cox, tzog mukamx shih.

Kamnin\* hahthin ngox hah-cox khut'sam,<sup>19</sup> dok-cox iat-mun Congkwoak Yuxyin<sup>20</sup> Tsokzengfo<sup>o</sup>,<sup>21</sup> yaw joaqtsaoe<sup>22</sup> tak-too-cox iat-pat tzeughoak-kam<sup>o</sup>,<sup>23</sup> lai nhishuh dzow kaauwunn hoakshaang<sup>o</sup>. Shoxyix yinndzoay koiyin\* daat-too-cox lai Congkwoak ghau hoak<sup>24</sup> keh moktek, ngox koaktak canhay faaywut ci gek!

Yaugheihay xae Xa<sup>o</sup>vat lai keh hoakshaang<sup>o</sup> — needey citow Xa<sup>o</sup>vat dzeqhay shau naamshang<sup>o</sup><sup>25</sup> keh — lai tow Congkwoak, thaekinn nhishuh kaankaan daayhoak tou hay naam-noe dhong'hoak,<sup>26</sup> ngox dzaw koaktak kaqka<sup>27</sup> kouxeq! (Siwsheng.)

Sioday\* tow-cox nhishuh moo keeto yat, zeng koak-way\* siceug.<sup>28</sup> koak-way\* dhong'hoak, chuhchuh poangjoh cixtimx,<sup>29</sup> mucu timxyeuq\* kaamx-dzeh<sup>30</sup> cih xoo.<sup>31</sup> Yixhaw joq xeimoaq koak-way\* zizi cixdow.<sup>32</sup> (Phaak ceug sheng.)

A. Nhikoh Saiyan Dhoangwah\* koag tak mutsoh,<sup>33</sup> xex?

B. Ngox iw mann hax ghoe pindow yao kamm xoo keh Tsokzengfo<sup>o</sup>. lin ngox tou seug hoak hax thim!

## NOTES

1. *Inxkoag* 'perform-speak, — speak (in public), make a speech.' Strictly, *inxshut* is 'to make a speech' and *inxkoag* is 'to give a lecture.' But the term *inxshut* is going out of use and *inxkoag* is now used in both senses.

2. *Soksheh* 'lodging building, — dormitory.'

3. *Che'izae* 'little vehicle, — rickshaw.'

4. *Moo baannfaat mu* 'no way not, — nothing to do but . . . , have to.'

5. *Xoodzoay* 'the good thing lies in, — it's a good thing that . . . , fortunately.' This is probably the primary form from which *zootsoae* 'fortunately' is derived.'

6. *Yixyux* 'ear-speech, — whisper, to whisper.'

7. *Wuyyix* 'meet-discuss, — conference, congress.' *Kwoakman Wuyyix* 'People's Congress,' which is to be convened to adopt the constitution at the end of the period of political tutelage under the *Kwoakman Toag* 'Kuomintang.'

8. *Zih shox cih cok*, lit. 'this what most enjoin.' This passage is the last part of Dr. Sun Yatsen's last testament, which is read at formal meetings. Most schools have an assembly hour Monday mornings. The present meeting is supposed to be one of such assemblies.

9. *Dzegmak* 'quiet-reticent, — silence.' At such meetings it is customary to observe a brief moment of silence in memory of fallen heroes.

10. *Hawshaang* 'after-born, — young, youthful.'

11. *Tsengnin* 'green (in) years, — young man, young woman, youth.'

12. *Xeileyiyix* — Raphael Hillyer, who spoke the part of the American student when the phonograph recording of this lesson was made.

13. *Dhong'hoak* 'together-study, — schoolmate, fellow student; to study at the same school.' The term is also used by a teacher as a polite term of address to his students.

14. *Thin . . . Dhoangwah\**, lit. 'Heaven (I) don't fear, earth (I) don't fear, (I) just fear a foreign devil speaking Chinese.' With appropriate variations, this is a common saying used when a native hears his language (or dialect) being spoken by a foreigner. If a native of X tries to speak a language of Y, then a native of Y would say, *thin mu phah, dey mu phah, dzaw phah X-yan koag Y-wah\**. Instead of *dzaw phah*, one often says *cix phah* 'only fear' or *tzoy phah* 'most fear.'

15. *Sioday\** 'little younger-brother, — I,' polite form used in a speech.

16. *Yoa Congkwoak-wah\* lai inxkoag*, lit. 'use Chinese to make a speech.'

17. *Kinnleuq* 'show considerateness, — to be indulgent, to excuse.'

18. *Tsaankwunx* 'meal-establishment, — restaurant.'

19. *Hah khut'sam* 'lay down decisive mind, — make a resolution.'

20. *Yuxyin* 'speech-word, — language,' a learned term.



21. *Tsokzengfo*° 'rapidly completed course, — rapid course.'
22. *Joaqtsoae* 'hit-prize, — by good fortune, to be fortunate enough to, luckily.' Cf. 'hit the jackpot.'
23. *Tzeughoak-kam*° 'encourage-learning-fund, — scholarship, fellow-ship.'
24. *Ghau hoak* 'seek learning, — study, go to school.'
25. *Naamshaang*°, abbreviated form of *naam-hoakshaang*° 'men students.'
26. *Naam-noe dhong'hoak* 'men and women study together, — coeducational.'
27. *Kaqka* 'more-additional, — all the more, particularly.'
28. *Siceug* 'teachers-elders, — teachers (collectively).'
29. *Cixtimx* 'indicate-point, — point (things) out to, to guide.'
30. *Kaamxdzeh* 'to feel and thank, — to be grateful, to express gratitude to.'
31. See Lesson 23, Note 30.
32. *Cixdow* 'indicate-guide, — to guide.' *Cixdow* is used in a more general sense than *cixtimx*.
33. *Mutsoh* 'not wrong, — not bad, pretty good.'

## EXERCISES

1. Take from dictation a variation of the story, as given by the teacher or the phonograph record. An example for use by the teacher is given in Key to Exercises.
2. Translate the dictated text into idiomatic English.





# VOCABULARY AND INDEX TO NOTES

## A

- <sup>a</sup>° particle for animated enumeration, emphatic statement, etc.  
 L 4.8  
 aam'aam just, just as; just now  
 L 6.8  
 aanncaw afternoon  
 aekwae dwarf devil, Japanese  
 Ah prefix for familiar way of calling persons L 2.22  
 ah sound of hesitation, er— L 1.10  
 ah interrogative particle L 1.24, 4.7;  
 ah particle before a pause L 1.10;  
 emphatic particle  
 Ahcau Asia L 15.5  
 Ahkandheng Argentina  
 Aighap Egypt  
 amx-juh cover up  
 Aucau Europe L 15.6  
 ayiah oh! my goodness! gosh! gee!  
 ouch! L 2.42, 3.28

## B

- baak white  
 baakwah\* colloquial language, ordinary speech L 23.1  
 baakwah\*man vernacular literature L 23.1  
 baann manage  
 baannfaat way of doing; yao baannfaat practicable; moo baannfaat impossible, no way, cannot do anything about it L 7.47 (See also moo baannfaat mu)  
 batlaan°dey\* brandy  
 bay lhoh too bad! oh dear! what a mess!  
 beaq to be sick; ill, illness L 13.12

- beaqvoang\* room, ward (in a hospital), AN kaan L 13.30  
 beaqyan a patient L 13.4  
 beq and, moreover (literary)  
 bey by; suffer L 21.3  
 bey, beyko the nose  
 bha to row  
 bha-faanxoy row back  
 bha-kwohxoy row over  
 bhangyao friend  
 bheang cheap  
 bheetaan° (bed) sheet, AN dhiu  
 L 18.20  
 bheeyu for instance  
 bheifu the skin  
 bheihaai (leather) shoes, AN ceak,  
 toy L 18.28  
 bhengkwan average, even  
 bhengman ordinary people  
 bhengzeung ordinarily  
 bhengzi in ordinary times, at the usual time  
 -binn side L 2.21  
 binnlonn argue, debate  
 boak to moor (literary)  
 -bow part, portion; AN for books  
 bowpeng infantry L 19.8  
 bowtseung (infantry) rifle, AN ci  
 L 19.12  
 bowvann part, portion (quasi-AN)

## C

- caak crush  
 caak-dhunx crush, cut off  
 caak-juh put one's weight on  
 caak-see crush to death  
 caang-xoai to open (the eyes)  
 caanx AN for lamps  
 cah to explode; to bomb  
 cah-chun bomb through, pierce

- cab-laann\* a bomb L 19.22  
 cak-lhanna to bomb to pieces  
 cap-hoi fast  
 cap-hoi off to one side L 11.8  
 can real; true; clear(ly)  
 can, canhay really; how...!  
 canxong-kwunx vacuum tube  
     L 19.28  
 cap, capzap to tidy up L 13.36  
 Cau Chou (dynasty)  
 -cau continent L 15.5  
 cay a control, a switch  
 cay manufacture, prepare  
 caydzow manufacture  
 caydzow-chot(lai) produce, manu-  
     facture L 17.24  
 cay-kwoh prepared  
 ce° only, that's all L 1.27  
 ceak AN for one of a pair; AN for  
     animals; AN for ships  
 ce-juh cover up  
 ce° mah double particle for empha-  
     sis L 15.35  
 Cengyut January L 12.14  
 ceq right; exactly  
 ceqfaanx right and reverse L 8.1  
 ceqfaanx dzih antonyms L 8.1  
 ceqflux government  
 ceqjih politics, government  
 ceqminn\* right side (as opposed to  
     the reverse side)  
 ceq-six official (dynastic) histo-  
     ries  
 ceqwah just; on the point of  
 ceug palm of the hand (See phaak  
     ceug)  
 ceung AN for tables, chairs, etc.  
     L 2.5  
 Ceung a common surname  
 ceuq (See tax ceug)  
 cha differ, lack L 12.34  
 Chaatxayix Chahar  
 chamuto° almost, nearly L 7.33  
 channtzoo in time, early enough  
 che° general term used for any  
     vehicle, car, AN kah L 4.29  
 cheak foot (measure)  
 chekkdow equator L 15.27  
 heng wai mention as; address as  
 che'tzae rickshaw, AN kah L 24.3  
 chex-laann to tear  
 cheyip\* propeller (of a ship) L 11.15  
 chitbey equipment  
 chitlaap establish  
 chittae thorough(ly)  
 chiu-yeng-pooloe superfortress, AN  
     kah L 19.15  
 chix to resolve L 19.29  
 chixcong from beginning to end  
 cho- prefix for dates from the first to  
     the tenth of the month L 12.15  
 choag factory, works, AN kaan  
 chocho at first  
 choi to blow  
 choi-saann blow away  
 chokhap elementary L 23.21  
 chon spring L 12.27  
 chonfan vernal equinox  
 chonthin spring L 12.27  
 chot go out, out; produce; rise (of  
     the sun)  
 chotbinn outside, outdoors  
 chot dsin\* put up money  
 chotghei strange, queer  
 chotlai come out; rise  
 -chotlai out, (Germ. heraus-);  
     separation of L 17.24  
 chotlek energetically, ... hard  
     L 11.26  
 chotmeang\* famous L 13.32  
 chotnin\* next year L 12.13  
 chot sheang make a sound, talk  
     L 20.3  
 chotxoy go out  
 -chotxoy out, (Germ. hinaus-)  
 chot zih to have an accident  
 -chuh place L 14.10; respect, as-  
     pect  
 chuhchuh everywhere; in every  
     respect, in every way  
 ci literary equivalent of keh L 9.19,  
     15.18  
 -ci AN for sticks, pencils, oars, etc.  
     L 2.12

- ci citow know, have knowledge of L 2.10  
 ci cib most, extremely L 18.14  
 ci gek most, extremely  
 reach; most, -est L 7.21, 24.8:  
 extremely; (unstressed) then,  
 only then, begin to, ... before  
 ... (Germ. *erst*) L 3.30, 4.37,  
 10.9  
 cihdaay largest  
 cih'iu as to, as for L 16.13  
 cih tak ... so that ... L 9.6  
 ... cih tak only ... will it do, it  
 will be necessary that ...  
 cih xoo (with stress on *cih*) best;  
 excellent, fine L 4.45  
 cihxoo ... the best thing is to ...;  
 better ..., had better ... L 10.9  
 ... cih xoo (with stress on *xoo*, see  
 L 23.30)  
 cimm comprise L 16.2  
 cimmleg occupy (milit.)  
 cimmleg-khoi occupied territory  
 cimuei do (you) know? L 2.11  
 ... ci ngoay outside of ... L 18.21  
 (See *jhucox*)  
 cinn to fight L 20.15  
 cinnceang war; to fight a war  
 cinn sinn battle line  
 cinntawkei° fighter plane, AN *kah*  
 cinntaw-laamm battleship, AN  
*ceak*  
 cinnzih fighting, operations L 21.9  
 cishek knowledge, education  
 cit'hoakka° philosopher L 23.26  
 Citkoang Chekiang  
 citow know, have knowledge of  
 L 2.10  
 ciu morning L 7.30  
 ciubhaai sign, signboard L 18.8  
 ciu(dhau)tzoo morning  
 ciufu (See *tax ciufu*)  
 ciw according to  
 cix only  
 cix paper, AN *ceung*  
 cixdow to guide L 24.32  
 cixthoq stop pain, relieve pain  
 cixtimx point things out to, to  
 guide L 24.29, 24.32  
 Coang Tzix Chuang Tzô L 23.7  
 coang-zeang pretend  
 coaqsamecam injection to strengthen  
 the heart  
 -cog kind, sort; species  
 cog to swell, swollen  
 cok to enjoin (literary)  
 cong° bell; clock  
 cong-, -cong middle  
 cong loyal L 19.29  
 conghoak high school L 22.40  
 congieung central  
 Congieung Zex Central News  
 Agency L 20.4  
 cong'ih to like, be fond of  
 congkaan middle, in; between  
 L 5.19  
 Congkwoak China L 3.1  
 Congkwoak-wah\* (spoken) Chinese  
 L 3.1  
 Congkwoak-yan a Chinese, the  
 Chinese  
 Congman (spoken or written  
 Chinese  
 congsam° the center  
 Congshaan° Chungshan L 16.25  
 cong-sheng sound of the bell L 22.37  
 Congtsaan° Chinese food, Chinese  
 cooking  
 Congwa Mankwoak The Republic  
 of China L 12.18  
 Congyong Doctrine of the Mean  
 L 22.22  
 conx to permit  
 conx accurate(ly)  
 conxbey prepare for; preparation  
 L 21.12  
 conxkhoak exact, accurate  
 coqcix middle finger L 14.20  
 -cox perfective suffix L 4.32, 6.2,  
 19.24  
 Cu a common surname  
 cuhjoq emphasize, lay stress on  
 cun special(ly); specialize in ...  
 -ing L 18.17



cun dzow specialize in making  
L 18.17

cunmun(\*) specialized, technical

cunn to turn

cunn-yapxoy turn in

cux (See *yix* . . . *wai* *cux*)

cuxceung to advocate, to hold the  
view that . . .

cuxdzek chairman; President (of  
the National Government)

cux'ih decision L 10.3 (See also *tax-*  
*deq* *cux'ih*)

cuxyih principle

## D

daakbit, daakbit'hay special(ly);  
peculiar

daannhay but; yet; however

daat, daat-too to attain

daay great, big, large, grand

daaybinn stool, to go to stool L 14.4

daaycau continent

Daaycinn Great War

daay-cox to have grown (of chil-  
dren) L 12.5

daaydsinnin\* three years ago

daaydsinyat three days ago

daayhawnin\* in three years

daayhawyat in three days

daayhoak university, college, AN  
*kaan*

Daayhoak\* the Great Learning  
L 22.21

daay'ih unguardedly, carelessly  
L 21.13

daayka° everybody (present)

daaykhoay\*, daaykoay\* in the  
main, probably L 3.40

daaylok continent L 15.4

daaymeang\* your name (honorific)  
L 4.20

daaypee thigh, AN *dhiu*

daaypee-kwat thighbone

daayphaaw big gun, artillery

daaypunn the greater part; ma-  
jority; probably

Daaysai Yeung Atlantic Ocean  
L 15.17

daaysheang loudly L 5.35

daay-siobinn (See *daaybinn* and  
*siobinn*)

daaytoshow the great majority,  
most

daayyan a grownup

daayyeng large (model)

daayyeung ocean

Daayyeung Cau Oceanica

day- prefix for ordinal numbers L 1.1

dayiat first

dayyih second; other; the next

dayyihkoh other

dayyihshuh somewhere else, out of  
town L 12.21

dekkei enemy plane

dekkwan° enemy troops

dekyan the enemy

deq decide

deq, deqhay or L 4.34

dey the ground; the floor, floorful  
L 2.1; earth

-dey plural ending L 1.15

Deycong Xoa Mediterranean Sea

deyfoang place, locality L 8.14;  
region

deyhah on the ground

deylee geography L 15.1

dhaae rudder

dhaam to chat, talk L 7.1; talk  
about

dhaam wah to chat, talk

dhai to cry (of a bird) (literary)

dhaikou raise L 17.20

dhau the head

dhaubhei the scalp

dhaufaat hair (of the head)

dhauiat- first, the very first

dhausin°, sindhau(\*) previously, at  
first; a while ago

dhauthoq headache, to have a  
headache

dhauxoak skull

dheag (small) boat, AN *ceak*

dheng, dhengcix to stop L 21.11

dheng xao stop talking  
-dhiu AN for rope, tongue, rivers,  
etc.

dhiu'ieuk treaty

dhiuman article, text

dhoai\* table, desk, AN *ceung*

dhoang hall (See *zeug dhoang*)

dhoang sugar

Dhoang T'ang (dynasty)

Dhoang- Chinese L 3.25

Dhoangshaan° China

Dhoangshi° Saampaak Shao (Col-  
lection of) Three Hundred  
T'ang Poems

Dhoangtsaan° Chinese cooking,  
Chinese food L 3.42

Dhoangwah\* (spoken) Chinese

Dhoangyan a Chinese

Dhoangyan Kaai° Chinatown

dhong same; together with, with,  
and L 1.2, 1.14, 5.22; for, for  
the benefit of L 8.13; from  
L 17.16; to

dhongdseng sympathy

dhongfah assimilate L 16.12

dhong'hoak schoolmate, fellow stu-  
dent; to study at the same  
school L 24.13

dhong juh live together L 10.18

dhongmaai together with, and, as  
well as

dhong(maai) . . . iatyeuq same as  
. . . , just like . . .

dhongzi at the same time, simul-  
taneously

dhoo abdomen

dhoongoh hungry

dhunx to break, to sever

dhunx-tow get broken L 13.20

dinn electricity, electric L 4.2;  
news despatch L 20.5

dinncong° electric bell

dinnrhoai radio station

dinnjhi battery, cell L 18.38

dinnsinn electric wire, AN *dhiu*

dinnwah\* telephone L 4.2

dinnyau gasoline

dinnzun motorboat

ditdzoy order, orderliness

doay kei wait for an opportuni-  
(literary) L 20.17

dok read (aloud); take (a course

dokkhwanx (poisonous) bacteria

doklaap independent L 15.31

dok shu read books (aloud  
study, to read L 8.7

dow to cross (a river)

-dow suffix for place L 9.1

-dow degree (of temperature or an  
angle) L 13.8

-dow AN for doors, bridges L 2.8

dow ho cross the river

dowlee principle

dseung wall, AN *boq*

dseungsay detailed

dsin\* money

Dsin a common surname

dsin-, -dsin front, before, ago

dsinbinn front, before

dsindhau front, ahead

dsinfoang the front

dsinmaanx night before last

dsinnin\* year before last L 12.9

dsin-sinn front line

dsinyat day before yesterday

dsix seem; to be like

dsoailiw\* materials

dsoibinn at one's convenience; any  
way, in any manner; no matter  
(what)

dsoizi any time

Dson Ch'in (dynasty)

dsong from L 3.7, 3.44

dsongdsin former(ly)

dsongloai ever

dsongloai mu (or *moo*) never L 10.23

dsongsay from childhood

dsongtsix yixhaw henceforward  
from that time on L 10.33

dsoneyeung-laamm cruiser, AN  
*ceak* L 18.31

dsou-seag disturb, wake up

dsox sit, sit on; ride (a vehicle, a  
boat, etc.)

dsun to store, to deposit  
 dsun- complete, whole  
 dsunhow the whole thing, the whole of  
 dsun-kwoak the whole country  
 dzaapkwaann custom, habit  
 dzamm-see drown  
 dzaw then, on the other hand  
     L 3.43; then, in that case  
     L 6.43, 10.6  
 dzaw immediately, right away  
     L 4.36; simply, just, namely  
     L 4.21  
 dzaw does . . . to be sure, (but) . . .  
     L 9.10  
 dzawhay even if; it's just that . . .  
 dzawlai on the point of, about  
     to L 10.17  
 dzeqdzeq\*dey\* quietly  
 dzeqhay only, merely  
 dzeqmak silence L 24.9  
 dzih temple  
 dzih writing; a character; a word;  
     *unit of five minutes* L 12.35  
 dzihdsong, dzihdsong . . . yixhaw  
     since (then), from (that time)  
     on  
 dzihdsong . . . (yixloai) ever since  
     . . . (to the present)  
 dzihjih to govern oneself; self-  
     governing, self-government  
 dzihkee<sup>(o)</sup> oneself  
 dzihyau free, freedom, liberty  
 dzihyin naturally  
 dzimmdzimm\* gradually  
 dzoakmaanx last night  
 dzoakyat yesterday  
 dzoay is in; to lie in (fig.)  
 dzoay (mey) . . . yixdsin before . . .  
     L 15.2  
 dzoay . . . yixhaw after . . .  
     L 15.3  
 dzoay . . . -zeuq in, in regard to  
     L 16.21  
 -dzoh *AN for islands*  
 dzokyux popular saying, proverb  
 dzonn do L 14.33

dzow manufacture  
 dzow do; make; be, act as, for;  
     into L 10.34  
 dzow-tak-tow possible, practicable;  
     can carry out  
 dzow-tow to carry out

## E

e<sup>o</sup> hello! (in informal greetings);  
     why, . . . (sound of surprise)  
 eh *a general purpose interjection:*  
     hey! uh-huh L 1.26; hello! oh,  
     by the way  
 ehk that's right, yup! L 22.46  
 ei *sound of exertion*

## F

faankaanx soap L 18.24  
 faankwae foreign devil  
 faanlai come back, return L 6.5  
 faanx reverse  
 faanxkong counterattack  
 faanx-kwohlai koag on the other  
     hand  
 faanxminn\* reverse side, opposite  
     side, the opposite  
 faanxoy go back, return  
 -faanxoy back, re-  
 faanxoy-kwai go back, go home  
     L 20.29  
 faat send forth, develop  
 faatcinx extend, spread; develop-  
     ment  
 faatdaat develop, flourish, flourish-  
     ing  
 Faatkwoak France L 15.21  
 faatlot law, statute  
 faatmeng invent; discover L 14.26  
 faat moq to have a dream, to  
     dream  
 faatpio publish; express  
 faat shiu to have a fever  
 faattzix method, way (See also *moo*  
     *faattzix*)  
 faatxee start (as a movement, an  
     organization, etc.)

faat xoaixao-moq to talk in one's  
sleep L 7.5

faatyinyan spokesman

faat yit to have a fever

-faay AN for boards, cloth, ground,  
etc; AN for face

faay fast

faaymaann speed L 7.42

faayti° faster; hurry up and . . .

faaytsoy (See *kamm faaytsoy*)

faaytzix chopsticks, AN ci

faaywut happy

fahhoak chemistry L 18.25

fahhoak-panx chemicals L 18.25

fan divide; divide into; distin-  
guish; cent; minute (of time  
or an angle)

fan-chot(lai) distinguish

fan(cong°) minute (of time)

fann to sleep

fann-jeuk fall asleep; to be asleep

fannlinn train(ing)

fansaann disperse

fan-xoai separate, divide

fan zeng divide into

fatyin(kaan) suddenly, all of a  
sudden

fay the lungs

fei to fly

Feicau Africa L 15.7

fei-dow fly to, reach (by flying)

feihaangyun flier, pilot

feikei airplane, AN kah

feikeisi° aviator, pilot

fei-lai fly to, fly here

fei-xee fly (up)

feizeung extremely, very much  
L 23.20

foagcek textile L 18.16

foagcek-panx textile goods, textiles

foang-dzih square character-cards  
L 22.17

foangfaat method, technique

-foangminn side, aspect, phase;  
*quasi-AN*

foaq let go, release

foaq kah have a holiday L 12.16

foh lesson; *quasi-AN* L 1.4 'e,

fohdhoang classroom, AN *kaan*  
L 5.25

fohoak science

fok AN for diagrams, paintings  
etc.

Fokkinn Fukien

fong wind

Fongghiu Maple Bridge

fox fire

foxche railway train L 7.15

foxkey waiter

foxjhaai\* a match L 22.9

foxtzao alcohol L 18.23

foxzun steamship L 7.13

fuh a form of poetic prose, AN *phin*  
L 22.32

fuh, fuhshuh rich

fukhap breathe, breathing

funx funds

funyeng welcome, to welcome  
L 18.13

fuxchong-kwangcahkei° dive-  
bomber, AN *kah*

## G

gannjuh by, near

gannloai(\*) recently

gannyat in recent days

gaw old (not new)

gaw AN for lumpy or massive things;  
AN for clouds

gawjannzi once upon a time

gawlek the old calendar

gawnin\* last year L 12.8

gawzi(\*) the old days; formerly

gek extremely L 7.24

-gek pole; extreme (See also *Naam-  
gek, Pakgek*)

gekci extremely

geysi° technician

ghammaanx last night

ghammat, ghamyat yesterday

ghan diligent

ghanx near, close

ghau seek



ghaughei so long as, if only, provided that  
 ghau hoak study, go to school L 24.24  
 ghee to stand  
 ghee-juh to stand steady  
 ghei its (literary)  
 gheicong their midst; one (of them) L 6.40  
 gheikaan period of time  
 gheitsih next, next to that L 15.25  
 Gheiyau *popular term for the Manchus* L 16.10  
 gheiyu ti° the rest, the remaining  
 gheizat really, actually, as a matter of fact L 8.16  
 gheung strong  
 ghiu bridge, AN *dow*  
 ghoe he, she, it L 1.3; them L 7.44  
 ghoedey they L 1.15  
 ghoedey keh their, theirs  
 ghoe keh his, her, its; *omission of* L 7.43  
 -ginn AN *for thing, article* L 2.6  
 -gok bureau, office, telephone exchange L 4.3  
 gwaythog drawer  
 gwuy tired

## H

haai *sound of sighing*  
 haang walk, go L 4.13; perform (deeds)  
 haang-chot go out of  
 haang kaai° take a walk  
 haang-lai walk here L 4.28  
 haanglee baggage, AN *ginn*  
 haang low to walk  
 haang-tow arrive (by walking)  
 haang-tsoh go wrong, lose the way, take the wrong road  
 haang-xoi walk away, get away L 4.42  
 haang-yapxoy walk into L 6.16  
 haanshu a novel AN *bow* L 23.9  
 hah, -hah, hahbinn below, under L 5.6

hah summer L 12.27  
 hahcih summer solstice  
 hahkoh the next (in order) L 12.11  
 hah khut'sam make a resolution L 24.19  
 hahthin summer L 12.27  
 hamm + AN the whole, the entire  
 hamm(baa)laaq all, entirely L 15.26  
 hammka-chaanx hell! damn! L 11.20  
 hann care for, crave L 23.3  
 hao thick (of walls, paper, boards, etc.)  
 hapdhong contract  
 haptzoak cooperate L 17.4  
 haulong throat  
 haw-, -haw back, behind, after  
 hawbinn the back, the rear, after  
 hawloai afterwards  
 hawnin\* year after next L 12.10  
 hawshaang young, youthful L 24.10  
 hawyat day after tomorrow  
 hax AN *for verbs, a stroke, a beat; just, a little (Germ. mal)* L 2.33; *used to soften a command, exclamation, or greeting* L 21.17  
 -hay department (in a university)  
 hay to be; to equal; it is, to be sure, (but) . . . L 9.10; the fact is . . . L 6.46; *omission or use of before quality words* L 7.10; *to indicate contrast* L 7.10, 11.5; *to indicate emphatic assertion* L 7.10, 13.19  
 hay lhah that's right, yes L 1.20  
 haymuhay is it, are you, etc. L 1.23; isn't it so? L 1.19; is it that . . . ? L 4.38  
 hipjoh support, cooperation  
 ho river, AN *dhiu*  
 hoak learn, study (See also *kaaw hoak, koag hoak*)  
 hoakdhoang\* school, AN *kaan* L 22.16  
 hoak'haaw school, AN *kaan* L 23.15

hoaklee (scientific) theory L 23.24  
 hoakshaang<sup>o</sup> student  
 hoak-shek learn  
 hoak-wue learn  
 hoangxong-moolaamm aircraft carrier, AN *ceak* L 18.33  
 Honaam Honan  
 hong red  
 Honglau Moq Dream of the Red Chamber L 23.12  
 Hong Xoa Red Sea  
 Hopak Hopeh  
 hopit<sup>o</sup> why must? L 10.11  
 -how number, No. . . . L 4.5; *suffix for dates in the solar calendar* L 12.15

## I

iamlek the lunar calendar  
 iamx drink  
 iamx-loak drink (down)  
 iannchaat, iannkwaat to print L 18.43  
 iannchaat-shox printing house, press L 18.43  
 Ianndow India  
 Ianndow Yeung Indian Ocean  
 ianway because L 12.17  
 ianway . . . keh yunkwuh because L 9.20  
 iat one; once, as soon as L 6.17  
 iat + AN one, a L 1.13; *omission of* L 5.18  
 iat+AN iat+AN one . . . after another L 6.23  
 iatdeq definite, certain; must  
 iatdeq keh dowlee fixed principle  
 iatdsai together  
 iat-foangminn on the one hand  
 iatjann\* a moment, in a moment  
 iatjann-kaan<sup>o</sup> a moment, in a moment  
 iatjek straight ahead; all the time, continuously . . . , keep on L 6.33  
 iat koe leug tak kill two birds with one stone L 17.14  
 iatkoh one, a L 1.13

iatkoh\*-koh one by one L 17.9  
 iatkohyan\* alone  
 iat-low all the way, the entire journey (or voyage)  
 iatpin . . . iatpin . . . on the one hand . . . while at the same time . . . L 7.38  
 iatpunn one half  
 iat-sheang (See *lam iat-sheang*)  
 . . . iattaay region of . . . , zone of . . . L 16.19  
 iatti<sup>o</sup> a little  
 iat-tsih once  
 iattzoo first thing in the morning  
 iat-wan once  
 iatxeuq all along, have always  
 iatyeuq same, alike L 3.18; one thing; equally, as . . . as  
 Iatyut January L 12.14  
 iay, yai bad  
 iciw according to  
 Iengkwoak England; Great Britain L 15.20  
 Iengkwoak-wah\* English (language)  
 Iengman English (language) L 3.14  
 iengvann (iw) ought to, should L 20.24  
 ieuk make an engagement (with)  
 ieukmoak\* approximately, about  
 Ihdaayley, Ihkwoak Italy L 15.23  
 ihoak (the science of) medicine  
 ihsi meaning L 5.4  
 ihsih intention, plan  
 imxwuh to give protective cover L 19.9  
 in<sup>o</sup> (tobacco) smoke  
 in<sup>o</sup>tzae cigarette L 6.11  
 inxkoag speak (in public), make a speech; public speech, lecture L 24.1  
 inxun<sup>o</sup> smoke ring  
 iok move, shake  
 ishang<sup>o</sup> physician, doctor  
 iu at, in L 20.9  
 iw want, wish, will; must, have to, should L 9.25

ix chair, AN *ceung*  
iyunn\* hospital, AN *kaan*

## J

jaann earn, make (money)  
janndey (battle) position L 19.5  
jay confounded, darned L 11.21  
jek straight  
jekdseng simply, downright  
jeklau-dinn D. C. (current)  
jektzip straight, direct(ly) L 19.19  
jeq-cox, jeqtak there remains, left  
(as a remainder) L 13.9  
jeuk to burn  
jeuq unit of ten feet  
jha investigate, inspect  
jha tea  
jham to sink (v.i.)  
jham-loak sink into  
Jhan a common surname  
jha-too find out L 23.10  
jhaubey make plans for L 18.42  
jhengdow degree (of advancement),  
level  
jheung long  
jheungghei long-term; for a long  
time  
Jheung Koang Yangtze Kiang  
L 16.20  
jheung-po° long-wave  
jheung-way intestines and stom-  
ach  
jhi slow; late; delay  
-jhiu dynasty  
jhog heavy; strong  
jhongsan anew, once more  
Jhongxeq Chungking L 15.38  
jhucox (or jhu-xoai) . . . ci ngoay (or  
yix ngoay) except, except for;  
besides . . . , outside of, in ad-  
dition to L 18.21  
jhufei unless L 7.49  
jhunyimx infect L 14.28  
jhux pillar, AN *dhiu*  
joaq knock, collide with, bump  
against

joaq-maang to blind, to put out  
(the eyes)  
joaq-tsan hit, bump against  
joaqtsoae by good fortune, to be  
fortunate enough to L 24.22  
joq still, yet; moreover, again, and,  
too; (something) else  
joq heavy L 20.14; serious (of  
injuries)  
joqhay still, after all  
joqiw important, of importance  
juh live, reside  
-juh firmly, fast, closely, as in  
*amx-juh, ca-juh*

## K

ka add; plus  
kaae explain  
kaaejhu kegpow to sound the 'all  
clear' signal  
kaaekhut solve; liquidate  
kaaekhut-saay liquidate  
kaai street, AN *dhiu*  
kaai° (See *haang kaai°*, *Dhoangyan*  
*Kaai°*)  
kaakmeq make a revolution, a  
revolution  
kaak-xoai to separate; interposed  
kaamx to feel L 23.5  
kaamxdzeh to be grateful; to ex-  
press gratitude to L 24.30  
-kaan AN for houses and organiza-  
tions  
kaanxcheng abbreviation  
kaanxtaan simple; abbreviated  
kaaukwaan seriously, badly  
L 10.25  
kaaulau-dinn A. C. (current)  
kaaungoay outskirts of a city  
kaauwunn exchange  
kaauwunn hoakshaang° exchange  
student  
kaaw teach  
kaaw . . . hoak teach  
kaawyok education  
kaayziw introduce

kag'hay surely, must  
 kah vacation, holiday L 12.16  
 -kah AN for vehicles, machines, etc.  
 kah fusion of particles *keh* + *ah*  
 L 4.25  
 kahax now, this moment L 12.1  
 kahchit set up, construct L 20.8  
 kai° fowl, chicken AN *ceak*  
 Kai°saammey\* Chicken Three  
 Ways L 23.33  
 kajann now L 22.6  
 kamciu(tzoo) this morning  
 kamm so, to such a degree L 4.24  
 kammaanx tonight  
 kammat (See *kamyat*)  
 kammcix prohibit L 23.17  
 kamm faaytsoy so fast (that) ...  
 ... kamm zeughah\* about that, or  
 thereabouts, around  
 kamnin\* this year  
 Kamsok Kansu  
 kamx to dare  
 kamx thus, so, like this, like that,  
 in this manner; in that case,  
 well, then L 3.27; -like, sort of  
 L 10.19, 22.39  
 ... kamx (See *xoodsix* ... *kamx*)  
 kamxwah daresay  
 kamxyeuq\* thus, like this L 3.13;  
 in that case L 3.27  
 kamxyeuq\* *keh* such  
 kamyat, kammat today  
 kamyat (or kammat) aanncaw this  
 afternoon  
 kan catty L 19.23  
 Kanadaay Canada  
 kanjuhnee right afterwards  
 kanpunx in the first place, to start  
 with  
 kantae foundation, background  
 L 22.47  
 -kanx progressive suffix, -ing L 6.21  
 kanx'iw important, urgent  
 kanxkap urgent  
 kanyok muscle  
 kao nine  
 Kaoyut September

kap hurried, urgent; to be in a  
 hurry  
 kaq still, still more  
 kaqka all the more, particularly  
 L 24.27  
 kaq mushae need still less L 7.8  
 Katlam Kirin  
 ka-to increase  
 kaw enough, sufficient(ly)  
 kaw rescue  
 kawkap first aid, to give first aid  
 L 13.26  
 kawkeg after all, in the last analy-  
 sis, really  
 kawsheung-che ambulance, AN *kah*  
 kax false; unreal  
 kaxeung-wah\* native dialect, local  
 dialect L 22.13  
 kay reckon, figure out  
 kay-maai-saay reckon all together  
 kay-mu-tseng(chox) beyond count  
 kaywaak plan, scheme L 19.2  
 keagxoat thirsty  
 keang-seag startled out of one's  
 sleep  
 kee (not) ... very well (with neg.)  
 -kee several, -odd L 5.3  
 kee- how? (to what extent); to any  
 extent, to some extent; (not)  
 ... very (with neg.)  
 kee + AN how many? L 1.17; a  
 few, several L 2.48; how much?  
 some  
 keenoay\* how long? (of time)  
 (See also *moo keenoay\**)  
 kee-timx(cong°) what o'clock?  
 what time?  
 keeto, keeto + AN how many?  
 L 2.31; a number of, many;  
 how much? a quantity of, some  
 keezi\* when?  
 kegchaat policeman  
 kegpow warning signal, (air-raid)  
 siren L 20.23  
 keh subordinating or modifying  
 particle L 2.2, 2.27, 2.41, 2.47;  
 one, that which, -er L 3.10,



- 7.10; *omission of* L 5.17, 6.18, 9.17  
 keh zihaw time of . . . , when . . . L 5.16  
 keikwaan-tseung machine gun, AN *kah* L 19.13  
 keixey machine(ry), AN *kah*  
 kekinn fight violently  
 kengkwoh pass through, experience  
 kenglee manager  
 kengshu classics  
 kengtzay economics  
 kengyimm experience L 17.11  
 kengzeng capital (of a country) L 15.36  
 keqjoq to respect  
 keuk foot, leg AN *ceak*  
 keukkaaw ankle L 14.22  
 keukkwa° calf (of the leg) L 14.23  
 keynimmyat anniversary; commemoration day  
 keytak remember  
 keytak-xee recall  
 keyyin, keyyinhay since, if, inasmuch as  
 kheng to chat  
 khoaqcinn war of resistance, to fight a war of resistance L 17.7  
 khoijokkei° pursuit plane, AN *kah*  
 khoijok-laamm destroyer, AN *ceak* L 18.32  
 khut'sam determination, resolution L 17.10, 24.19  
 khuttunn decisiveness, determination  
 khutvat lack  
 khwoaqdaay, khoaqdaay, foakdaay enlarge  
 kimxjha examine, search  
 kinn see; meet, interview  
 -kinn (See *thaekinn*, *theangkinn*)  
 kinnchit establish, set up, build up; reconstruction  
 kinnleuq to excuse L 24.17  
 kitkwox result, outcome L 14.31  
 kiw call, is called; to mean, be meant by L 3.15; to order (in a restaurant, etc.); tell (to do something); make, cause to  
 kiwdzow, kiw . . . dzow be called . . . L 7.2  
 koaeleung improve L 17.19  
 koag talk, speak; explain  
 koagdhoai (lecture) platform  
 koagghap talk about, touch upon  
 koag hoak give lectures, carry on learned discussions L 23.27  
 koag shutwah speak, talk L 3.21, 5.13  
 koag . . . theang tell L 15.15  
 koag-xeezeuglai start talking  
 koagyi lecture notes  
 koak- each; the various  
 koak-chuh various places; everywhere L 17.8  
 koak-daaycau the various continents  
 koak-dey various places L 17.8  
 koak-shaag the various provinces  
 koaktak feel; find, find that . . .  
 koan the liver  
 koandzeaq clean  
 Koang-Cit common abbreviation for *Koangsou-Citkoang*  
 koang-fong river maple  
 Koangsai Kiangsi  
 Koangsou Kiangsu  
 koanx to hurry; drive, chase  
 koanx-faanxoy hurry back  
 koanx-tzao-saay drive away, drive out  
 koakkwat shoenai reinforced concrete L 20.28  
 koaqloak-saann parachute L 11.14  
 koaqpat steel pen, AN *ci*  
 koe (See *iat koe* . . . )  
 -koh AN for individual persons or things; the, that L 13.15  
 kohkoh every one L 3.3  
 koh-punn one and a half L 12.29  
 koiyin\* indeed, actually  
 kokfa chrysanthemum tea L 22.2  
 kong work, labor  
 kongchoag factory, AN *kaan*

- kongfoh lesson, task  
 Kong'hap Indusco L 17.4  
 kongjheng engineering  
 kongjheng-doy\* engineering corps  
 kongjheng-si° engineer  
 kongkek attack  
 kongkeq respect; respectful  
 konglou accomplishment, credit  
     L 21.8  
 kongman official document  
 kongman civics  
 kongyan workman  
 kongyin\* publicly  
 kongyip industry  
 kou high, tall  
 kousham abstruse, advanced  
     L 23.23  
 kouxeq happy; glad to  
 kouzeh-phaaw antiaircraft gun, AN  
     kah L 21.6  
 kox- that, those L 2.7  
 koxbinn that side, over there L 2.21  
 koxdow that place, there  
 koxjannzi... meanwhile, at that  
     time... L 6.34  
 ... koxjannzi when..., at the  
     time of...  
 koxkoh that; that one L 2.7  
 koxshuh that place, there  
 koxti° those; that (amount of)  
 -koy sentence, AN for *shutwah*  
 koy according to  
 koy... cheng according to the  
     statement of... L 20.18  
 kunfunx contribution, contributed  
     fund  
 kwaan (See *yap kwaan*)  
 kwaanhay relation; import, im-  
     portance L 19.27  
 kwaan'iu relating to, with regard to  
 kwah fusion of *kwux* + *ah*, I guess,  
     I suppose L 5.38  
 kwan army  
 kwandoy\* troops  
 kwangcah to bomb  
 kwangcahkei° bomber, AN *kah*  
 kwan'i (military) uniform L 18.27  
 kwankwun (military) officer  
 kwanlaamm warship, AN *ceak*  
 kwanmow\* military cap  
 kwansoi military supplies L 18.26  
 kwanyoq-panx military articles  
 kwanzih military affairs  
 kwat bone, AN *dhiu*  
 kwat quarter of an hour L 17.1  
 kway season (quasi-AN)  
 kway your (honorific) L 4.17  
 Kwaycau Kweichow  
 Kwoageau Canton L 22.10  
 kwoagkow advertisement  
 kwoagpoh broadcast  
 Kwoagsai Kwangsi  
 Kwoagtong Kwangtung  
 Kwoagtong-iam° Cantonese pro-  
     nunciation  
 Kwoagtong-wah\* Cantonese,  
     Kwantung dialect L 22.7  
 kwoak country, nation, state (noun  
     or an AN)  
 Kwoakiam Mandarin pronuncia-  
     tion  
 kwoakka nation, state  
 kwoaklek national calendar  
 kwoakman the people of a country,  
     citizen, subject  
 Kwoakman\* Chinese (as a school  
     subject) L 22.45  
 Kwoakman-hay Department of  
     Chinese  
 Kwoakman Wuyyix People's Con-  
     gress L 24.7  
 kwoakngoay overseas, abroad  
 kwoaktou national capital L 16.18  
 kwoaktzay international  
 kwoakvoang national defense  
 Kwoakyux National Language,  
     Mandarin  
 kwoang bright; light L 10.20 (See  
     also *thin kwoang*)  
 kwoh to pass; to cross; to pass by  
 -kwoh suffix for making explicit  
     that an action or event did happen  
     or has happened L 3.39; than  
     L 7.11, 7.16

kwoh ho cross the river  
 kwoh nin a year passes; observe  
     New Year festivities L 12.28  
 kwohyanx satisfying, pleasurable  
 kwuhtsix therefore, so  
 kwuneung Miss; young lady  
 kwunnchit carry through L 19.31  
 Kwusou old name for Soucau  
     Soochow  
 kwux guess, estimate; think, be-  
     lieve  
 kwuxdoay ancient times  
 kwuxlay encourage(ment)  
 kwuxman\* ancient essays, a style  
     of prose essay which flourished  
     during the T'ang dynasty

## L

laam blue  
 laann broken, torn, damaged; di-  
     lapidated  
 laanxlaanxdey\* lazily  
 laapiheung standpoint, point of  
     view L 23.31  
 Laekey Book of Rites L 22.30  
 laepaay week  
 Laepaayiat, -yih, . . . -lok Mon-  
     day, Tuesday, . . . Saturday  
     L 4.26  
 laepaay-kee what day of the week?  
 Laepaayyat, Laepaay Sunday  
 lai come; do it L 11.30; to L 13.29;  
     to, in order to L 7.45, 19.4; *par-*  
     *ticle indicating surprise* L 4.23  
 -lai hither, here, (Germ. *her-*)  
     L 4.28; *separation from chot*  
     L 17.24  
 lai'ah *particle expressing mild sur-*  
     *prise* L 2.49  
 lai-jhi come late, be late  
 lai-mu-chit have no time to . . . ,  
     too late to . . .  
 lai-tak-chit have time to . . . , in  
     time to . . .  
 lam! crash! thump! bang!  
 lam! iat-sheang with a crash, with  
     a thump  
 lamzi for the time being, tempo-  
     rary, emergency  
 lau to flow  
 lauhoak-sha(a)ng° returned stu-  
     dents L 17.21  
 laulay, lauley fluently  
 laushengkei° phonograph, AN *koh,*  
     *kah* L 7.4  
 lauthong flow through; flow  
     through freely  
 lauwek basin (of a river) L 16.16  
 law leave out (inadvertently), for-  
     get  
 lee *li*,  $\frac{1}{3}$  mile  
 Lee a common surname  
 Lee Baak Li Po L 23.4  
 -lee low a distance of . . . *li*  
 lei = lai L 18.11  
 lei . . . (distance) from . . . L 11.28  
 lek strength, force  
 lekluq strength; ability  
 leksix history  
 leng zero L 12.33  
 lengginn parts (of machinery)  
 lengloang\* your son (honorif.)  
     L 10.12  
 leqngoay separately; additionally  
     L 9.4  
 leug- two, used with AN L 1.18,  
     4.4; a few L 4.39  
 leugyeuq different  
 leug-yeuq (tou°) both ways L 3.37  
 leuq quantity, AN or noun  
 ley the tongue, AN *dhiu*  
 leyhoay powerful, strong; serious-  
     (ly), bad(ly)  
 leysek interest (on money)  
 lha° *particle in a command, Why*  
     *not . . . ? Let's . . . !* L 2.39  
 lhaai pull  
 lhaai-zeuglai take out, pull up  
 lhah *particle having the same func-*  
     *tion as, but slightly weaker than,*  
     *lhoh* L 2.45, 3.36  
 lhamm collapse  
 lhamm-loaklai collapse  
 lheaq fine, nice, excellent, beautiful



lhoh *particle indicating that a new situation has arisen or that there is a new realization of an existing situation* L 2.45, 5.11; *to indicate obviousness* L 9.15 (See also *mu . . . lhoh*)

lhox bring, take

lhox-chotlai take out

lin join, connected; including; even

lin-juh joining, connected with

lin-maai connected, joined together

linndzaap practice, exercise

linnyau-choag oil refinery L 18.39

Liuneng Liaoning

loaipan guest, visitor (to public places, organizations, formal gatherings, etc.)

loak down; to fall, go down; onto; apply (medicine)

loaklai come down

-loaklai down, (Germ. *herab-*)

loak sut to snow L 12.2

loakxoy go down

-loakxoy down, (Germ. *hinab-*) L 6.27

loak yux to rain L 10.8

loang fierce, voracious

loebinn inside, the inside

lok six

lok green

lokkwan° army L 19.16

Lokyut June

Loimax Rome

Longtzeag Dragon Well, *brand of green tea* L 22.1

lonhaamm-khoi lost territory

lonnjonn troublesome, stupid (of situations); what a nuisance!

Lonton° London

Lonyux the Analects L 22.23

loo old

loo-cox to have aged

looshux rat, mouse, AN *ceak* L 10.2

Loo Tzix Lao Tzū L 23.6

loo wah old saying, old story

low road; distance (See *-lee low haang low*)

lowxao road junction L 18.3

Lunhap Kwoak United Nations

lunkwan° allied armies

lunn confused, disordered; at random

lunpoang a dominion L 15.30

## M

maae buy

maaglit violently

maai to move close to; to dock

-maai close together

maai ngoann to dock L 13.28

maai-tow-lai come close, approach

maann slow

maann ten thousand L 12.37

maannmaann\*(-dey\*) slowly

. . . maannsoy! Long live . . .! L 12.37

maannti° more slowly; take it easy!

maanx evening, night

maanxpow evening newspaper

maanxvaann evening meal, supper

Maaq Tzix Mencius L 22.24

maay sell

mae don't . . .!

mah, mhah, max interrogative particles L 4.6

Maksaiko° Mexico

-man *suffix in names of languages* L 3.14

mancoq the multitude, the mass L 23.22

mandzok race, nation L 18.35

Mandzok Cuxyih Principle of Nationalism L 18.1

manfah culture, civilization

manghun people's (political power) L 18.41

Manghun Cuxyih Principle of Democracy L 18.1, 18.41

manhoak literature

manjih (keh) democratic L 15.32

mankwoak republic L 12.7

mann ask, inquire



- manndhai question, problem L 9.31  
 manshang people's livelihood or way of living L 18.1  
 Manshang Cuxyih Principle of People's Livelihood L 18.1  
 manyin *wenli*, literary language  
 matlee physics L 22.41  
 matpanx goods, article, AN *ginn*  
 matzoy anesthetize, anesthesia  
 matzoy-yeuk anesthetic L 13.23  
 max = mah  
 meang have not (yet) L 18.10  
 meang\* name  
 mee tail, AN *dhiu*  
 Meecau American Continent L 15.11  
 Meekwoak America, United States L 3.9, 15.24  
 Meeman American (language)  
 meng (See *thin meng*)  
 Meng Ming (dynasty)  
 mengbaak clear; understand  
 mengcheng term, nomenclature L 17.6  
 mengdsi noun; term  
 mey have not yet L 8.19, 15.3  
 meydsang, meang have not, have not yet L 8.19  
 mey...yixdsin before... L 15.3  
 mhah = mah  
 mhat what? anything, something; what kind of...? any, some L 3.26; why?  
 mhat'zoi\* who?  
 mhe° interrogative particle L 3.23, 4.7  
 mhi°yex what? anything, something; what kind of? L 2.13; any, some  
 mhi°yex tou° mu (or moo) nothing L 7.20  
 min to lie, to sleep (literary)  
 minn the face, AN *faay*; surface; side  
 minnfanx flour L 18.22  
 mio second (of time or an angle)  
 miw wonderful  
 Moaksifo° Moscow  
 moang (See *poang*...*moang*)  
 moktek object, aim  
 Mongkwux Mongolia  
 moo not to have L 2.26; there is not; have not, did not L 8.19, 14.3; without, -less L 10.1; in answers L 10.28  
 moo baannfaat mu nothing to do but..., have to L 24.4  
 moo-cox to have disappeared, to be gone L 11.10; run out of  
 moo faattzix there is nothing to be done, can't stand it L 7.37  
 moo...kamm not so...as L 7.11  
 moo keenoay\* not very long; before long  
 moo manndhai to be beyond question L 9.31  
 mootsan mother  
 mootsoh no mistake, that's right  
 mooxey weapon  
 moo zihkoann all right L 14.11  
 moq a dream (See also *faat moq*)  
 moukan° towel, AN *dhiu* L 18.18  
 moulonn no matter (what), irrespective of L 10.4  
 moumee shux tailless rat L 10.1  
 moumengeix ring finger L 14.21  
 moupat writing brush, AN *ci* L 2.16  
 mousinn-dinn wireless; radio  
 mouyeng a model  
 mu hm! gee! w-e-ll...  
 mu not; un-  
 -mu- cannot L 4.22, 5.15  
 mucu not to know; I wonder if... L 6.44  
 mucihtow not as bad as L 7.32  
 mucitow not to know L 2.10  
 mucix, mucixhay, mudzeqex not only  
 muconx forbid L 8.12  
 mudeq (See *tou° mudeq*)  
 mudhong different L 3.24  
 mue- each, every  
 mufaaywut unhappy  
 muhay is not; not L 9.27; no, not so L 1.22

muhay . . . dzawhay either . . . or  
 . . . L 7.41

mukaw insufficient, not enough

mukeytak to forget L 15.33

mukinn disappear

mukinn-saay disappear completely

mukoai excuse me, pardon me,  
 please L 13.2; much obliged,  
 thank you L 14.35

mu . . . lhoh no longer L 6.20

mun door, AN *dow*; AN for sub-  
*jects of study*

muncong° doorbell

munx to fill

munxao doorway, entrance

Munxcaw° Manchuria

mushae need not, it is unneces-  
 sary . . .

mutak it won't do

mutak'haan not free, busy L 4.40

muthong° . . . (mhe°)? Do you  
 mean to say that . . . ? L 7.29

mutow less than, less L 11.24

mutsoh not bad, pretty good  
 L 24.33

muxag unwilling to, won't

muxoo had better not L 7.27;  
 better not, don't . . . ! L 8.10

muxoxyix unable, cannot; must  
 not, may not

muyunn unwilling to

## N

na *interjection for calling attention  
 to something, there!*

naam south L 11.7

naambinn south side, the south

Naambinn\* the South (as a region)

Naambinn\*-yan a Southerner

Naamgek South Pole L 15.13

Naamgek Cau Antarctica L 15.13

Naamkeng Nanking L 15.37

Naam Mee(cau) South America

naam-noe dhong'hoak coeduca-  
 tional L 24.26

Naam Pengyeung Antarctic Ocean

Naam Punnghau Southern Hemisphere

naamshaang° men students L 24.25

naamyang\* man, male

Naamyung South Seas

naan difficult

naat-sheung suffer burns, be burned

naaw scold, scolding

nah that (Mandarin)

nangkaw can, able to

nanglek capacity, power; energy

Nao°ieuk, Nhiuieuk° New York

nee you (singular) L 1.2

needey you (plural)

needey keh your, yours (plural)

nee keh your, yours (singular);

*omission of* L 7.43

Neng'hah Ningsia

neq turn, twist

nga tooth, AN *ceak*

ngaai suffer, get . . . -ed

ngaanx eye, AN *ceak*

ngaanxfann sleepy

ngaanx-meimou eyebrows L 14.16

ngaanxwat eyeball L 14.12

ngaao bite

ngaao-tsan bite through L 14.13

ngaag hard, not soft; stiff

ngaaghay actually

ngaaghay iw insist on

ngaag mu just won't, just wouldn't

L 6.14

ngaiximx danger, -ous; crisis. criti-  
 cal

ngaiximx-zighei critical stage. crisis

ngan\* money

nganhaw (old style) bank. AN

*kaan*

nganphow\* loan shop, exchange

AN *kaan*

Ngau a surname L 13.31

ngoann (See *maai ngoann*)

ngoay- out, external (See *sis*)

*jhucoz . . . ci ngoay*

ngoaybinn outside, the outside

ngoayfo ishang° surgeon L 13.33

ngoaykwoak foreign country

ngoaykwoak-wah\* foreign language  
 ngoayshaag other provinces  
 ngoay-sheung external injury  
 ngoh hungry  
 Ngokwoak Russia L 15.19  
 ngox I, me L 1.2; our (literary)  
 ngoxdey we, us  
 ngoxdey keh our, ours  
 ngox keh my, mine; *omission of*  
     L 7.43  
 ngxux five  
 ngxukam metals; metal L 18.36  
 Ngux Keng the Five Classics  
     L 22.26  
 nhe° *interrogative particle*, and . . . ?  
     how about . . . ? then . . . ? L 1.9;  
     *particle for pause; particle soft-*  
     *ening a statement* L 2.30  
 nhe° *interjection*, there!  
 nhi°- this, these L 2.3  
 nhi°binn this side, over here  
 nhi°dow this place, here  
 nhi°koh this; this one L 2.3  
 nhi°shuh this place, here L 2.18  
 nhi°ti° these; this L 2.9, 9.30  
 nimm-tak-kwoh know by heart  
     L 22.33  
 nin year, *measure word* L 12.6 (See  
     also *kwoh nin*, *xoai nin*)  
 Nin-cho-iat New Year's Day  
 noay(\*) long (in time)  
 noaybow internal parts  
 noaydey the interior (of a country)  
 Noay Mongkwux Inner Mongolia  
 noe(\*) daughter  
 noeyan\* woman, female  
 Noezih(\*) *a formal term for Miss*  
     L 21.2  
 nunx warm

## O

Oanfai Anhwei  
 oannciw according to  
 oay love; want to L 9.7  
 oh Oh, I see L 3.28; *in introduc-*  
     *tions* L 21.1

ok house, building, AN *kaan*  
 okkhee home, household; family  
 Owcau Australia L 15.10  
 Owkwoak Austria L 15.28

## P

paak hundred  
 Paakka Seq Hundred-family Sur-  
     names L 22.19  
 Paaklam, Phaaklam Berlin  
 paat eight  
 paaui to wrap  
 paauiwai-juh surround L 21.15  
 pak north L 11.7  
 Pakbheng Peiping  
 Pakbheng-wah\* the Peiping dia-  
     lect, Mandarin  
 pakbinn north side, the north  
 Pakbinn\* the North  
 pakfoang the north  
 Pakfoang-yan Northerner  
 Pakgek North Pole  
 Pak Mee(cau) North America  
 Pak Pengyeung Arctic Ocean  
 Pak Punghau Northern Hemi-  
     sphere  
 Palai Paris  
 Panamax Panama  
 -panx article, goods  
 Pasai° Brazil  
 pat to end, to finish (literary)  
 pat writing instrument, pen, pencil,  
     brush, AN *ci*; AN *for a sum of*  
     *money* (See *tzeughoak-kam°*)  
 patci-patkoak unconsciously L 12.3  
 patdaann not only L 23.16  
 patkwoh merely, only; but L 7.39  
 patyu had better, why not . . .  
     L 23.34  
 -pax AN *for sheang*  
 paxlhoh *particle* L 10.27  
 pee give; let, allow L 8.9; to  
     L 11.27, 11.29; by L 10.32  
 pee compare; than L 7.16  
 peekaaw compare; than L 7.16

peekaaw, peekaaw-zeuq comparatively  
 pekkek-phaaw trench mortar  
 pengxey arms, weapons  
 peqthan to annex L 15.29  
 phaak ceug clap the hands, applaud  
 phah to fear, be afraid; think that...  
 -phai batch, shipment  
 phinphin° (this) of all things..., (now) of all times... L 11.22  
 phiu float  
 -pho AN for plants  
 phooghap universal, general  
 phoothong° ordinary, general  
 phoqkinn, phoq-too happen to meet, meet L 21.4  
 Phunyu name of the district or hsien where Canton is situated  
 -pin side, border  
 pin°- which? L 1.6  
 pin°binn which side?  
 pin°dow what place, where?  
 pin°koh which one? who? L 1.6; anyone, some one  
 pin°kwoak-yan a native of what country? what nationality? L 3.6  
 pinn change, alter, transform  
 pinn dzow change into L 10.34  
 pinnfah change, develop(ment), transform(ation)  
 pin°shuh what place? where? L 2.20  
 pin°ti° which (ones)? L 3.35  
 pio° a watch, AN ceak  
 pio reveal, express  
 piozih express, show  
 pit must  
 pit°soi necessary, -ily  
 poakdhau shoulder  
 poak kwat set a bone  
 poang, poangjoh help  
 poang... moang to help L 9.22  
 poaq a pound  
 poh particle having the force of I suppose, surely, of course L 1.25

pohiam to broadcast, to be on the air  
 pohiam°-dhoai broadcasting station, radio station  
 powcix newspaper  
 powkow report, to report  
 powkowyun announcer L 20.1  
 Pozhtonn\* Boston  
 pun to move (furniture, residence, etc.)  
 punn- half (See also koh-punn)  
 punnghau hemisphere  
 punnyeh\* midnight  
 punwann move, transport  
 punxbow... proper L 16.4  
 punxdey local, native  
 punxdeyyan a native  
 punxdsin cost, cost price; principal  
 punx-haaw this school, our university  
 pun-xoy to move away, move there  
 punxvann one's part, one's duty L 14.34  
 punxzih skill; power; proficiency  
 puytzeak the back L 14.14

## S

sa'ah thirty L 4.4  
 saam three  
 Saam° in names L 2.22  
 Saamdzh Keng° Three-character Classic L 22.18  
 saamkoak-yeng triangular L 18.7  
 Saamkwoak Cih History of the Three Kingdoms L 23.14  
 Saamkwoak (Cih) Inxyih Story of the Three Kingdoms L 23.14  
 Saamman Cuxyih The Three Principles of the People L 18.1  
 saann scatter, disperse  
 saann-xoai disperse, dissolve  
 -saay to a finish, completely, all L 6.6  
 sai west L 11.7  
 Saidzoaq Tibet  
 Saigok West Exchange L 4.3



- sailek Occidental chronology or calendar  
 sailey powerful, fierce  
 sainaam southwest L 16.5  
 Sai Punnghau Western Hemisphere  
 Saixoang Sikang  
 Saiyan Westerner, an Occidental; foreigner L 3.5  
 sam (formal pronunciation of *sam*<sup>o</sup>)  
 sam<sup>o</sup> heart, mind  
 samdey\* heart, feeling toward others  
 samdzoaq the heart  
 samxao the chest L 14.15  
 san new, newly  
 Sanhoay (the year) 1911 L 12.30  
 Sankeung Sinkiang L 16.7  
 sanman\* news, AN *ginn* L 21.10  
 San Manhoak Wanndoq New Literature Movement  
 Sannin New Year  
 sanshek new style  
 sansin fresh  
 say fine; small  
 sayhooko<sup>o</sup> child(ren)  
 sayman<sup>o</sup>tzae child(ren)  
 saysheang softly, quietly  
 sayzi\* childhood L 22.11  
 seag awake, wake up  
 see die, dead  
 sengghei week  
 Senggheiat, -yih, . . . -lok, -yat Monday, Tuesday, . . . Saturday, Sunday L 12.19  
 seq surname; to have the surname . . . L 4.18  
 seqdseng nature, temperament  
 seug think; want to; prepare to  
 seug-chot(lai) think out, think of, recall  
 seugseug hax think a little, think a moment  
 seug-tow think of  
 seung frost  
 seungfaanx contrary, opposite  
 seungkihn meet, get acquainted  
 seungshek acquainted L 21.5  
 seungsonn, sonn believe  
 seungtoy relative, correlative L 8.17  
 seungfaanx contrary, opposite  
 sex write  
 sex-chot(lai) write out  
 sex dzih write L 5.13  
 sey four  
 Seychun Szechwan  
 seyfoang-paatminn all directions, from all sides L 21.14  
 Seyiap the Four Districts L 9.18  
 sey-kway the four seasons  
 seyminn all around L 6.17  
 Sey Shu the Four Books L 22.25  
 shaag province, (noun or quasi-AN)  
 Shaagzeang(\*) Canton  
 Shaagzeang-wah\* Cantonese L 22.7  
 shaam<sup>o</sup>vu clothes, AN *ginn*  
 shaan mountain, hill, AN *dzoh*  
 shaang be born  
 shaangceug to be born and brought up  
 shaang'ih trade, business  
 shaang'wut life, livelihood; employment  
 Shaansai Shansi  
 shaanshoe-wah\* landscape painting, AN *fok* L 6.12  
 Shaantong Shantung  
 shaat, shaat-see kill  
 shaat-tseng-saay kill off  
 shae use; need to  
 shaemhat what need is there to . . .? why must . . .?  
 sham deep  
 sham-yap enter deeply, make a deep penetration  
 shan body  
 shangchaanx produce; production  
 shanglee physiology L 22.42  
 shangmeq life  
 shanthae the body  
 -shao stanza, AN *for poems*  
 shao hand, AN *ceak*  
 shaocaang the elbow  
 shaocixkong<sup>o</sup> the thumb L 14.19  
 shao-juh hold on to, defend

shao-laundaann\* hand grenade  
 shaongay handicraft  
 shaopey the arms  
 shao soy watch the year out  
 shaotou capital (of a country)  
 L 15.36

shaotseung pistol; revolver, AN *ci*  
 shaozot (surgical) operation L 13.18

shat lose

shat'haamm to lose (territory to  
 the enemy)

shat yip lose employment, be out  
 of a job

shau receive, take in

shauiamkei° receiver, radio, AN *kah*

shaumaai hide

shaykaay world

shaykaay-zeuq in the world

sheang sound; voice, AN *pax* (See  
 also *chot sheang*)

shek know how, to be able to;  
 know, recognize

shek'hap suitable, suited

shekshoe color

shektak can recognize; to be ac-  
 quainted with

shektheang understand, can under-  
 stand

sheng, sheang a sound

shengiam a sound

sheqley victory; to win a victory

Sheqtaann Tzek Christmas

sheung injure; injury, AN *chuh*

Sheung Shang (dynasty)

sheung-foang both sides

sheungmow commerce, business

sheung-tow get injured

shi° poetry; poem, AN *shao*

shih try

Shikeng the Book of Odes L 22.27

Shimxsai Shensi

shio few; little; *position in the*  
*predicate* L 7.26

shioshio slight(ly)

shioshow minority; rare

Shipzih Centigrade L 13.10

shiu burn; fever L 13.5

shiu-dhunx burn out

shiu-jeuk catch fire

shiu-tsan get burned L 14.13

shoe water

shoe-minn\* surface of the water

Shoe'ux (Junn) Water's Strand  
 (Chronicles) L 23.11

shok-tunx shorten

showhoak mathematics L 22.44

show-siozi several hours L 20.12

shox whom, which, that which,  
 what L 9.3

shoxway what (you) call; so-called

shoxyao all that there is, all L 19.17

shoxyix therefore, so; that's  
 why . . .

shu (See *shu xut*)

shu book, AN *bow*

-shuh suffix for place, at, in, on  
 L 2.18, 5.1

shut say (Mandarin)

shutwah speech, words (See *koag*  
*shutwah*)

shut zi jhi, nah zi faay 'No sooner  
 said than done.' L 6.38

shuwann, wannshu transport  
 L 19.20

shuwann-yaplai transport, bring in

shux rat, mouse

shu xut to give a blood transfusion  
 L 14.8

Si'aang abbreviation of Sinshaang  
 L 22.3

siceug teachers (collectively) L 24.28

sin first, ahead L 10.22

sin + AN the previous, last

sindhau(\*) previously

sinshaang teacher; gentleman; Mr  
 L 4.19, 16.25

sin-wan last time

sio small

siobinn urine, -ate L 14.4

siocix little finger

sioday\* I (in a speech) L 24.15

siosam careful; look out! L 11.17

sio shaang'ih small business

sioshut a novel, AN *bow* L 23.6

Siotzex Miss; young lady  
 siozi hour L 20.12  
 siudok sterilize; antiseptic L 13.24  
 siusek news L 21.10  
 siw laugh; smile  
 siwshe(a)ng (sound of) laughter  
 six history  
 sixsheung dead or injured; casualties L 19.7  
 sofah\* sofa  
 soiyin(\*) although L 7.31  
 Soiynux Suiyuan  
 soksheh dormitory L 24.2  
 soktseng-saay clear up, mop up  
 sonn faithful, honest L 19.29; letter, AN *fong*  
 soq send  
 Soq Sung (dynasty)  
 Souyizih Wannho Suez Canal  
 soy year(s) old L 12.6 (See also *shao soy*)  
 sunn reckon; consider to be, regard as  
 sunntak (dzow) can be regarded as  
 sunx damage, injure  
 sunxshat damage, loss  
 sut snow (See *loak sut*)

## T

-taamx bulb, (radio) tube L 19.25  
 taap take (a train, boat, etc.) L 4.29  
 taap build  
 taap-xee set up, build  
 -taat AN for *deyfoang* L 8.14  
 taay accompany, take, guide, lead; bring with one; belt; zone  
 tae, tae-juh to stand, to endure, to be worth . . . -ing  
 taehah below, under L 5.6  
 taekhoaq resist, resistance  
 taekhoaq-lek power of resistance, resisting power  
 tae-tak-juh can stand  
 tag wait  
 tag hax wait a minute, wait a while

tag'iu equal to, equivalent to  
 tag tow wait until; until, by the time  
 tag tow . . . iat as soon as L 13.27  
 tag tow . . . koxjannzi by the time . . . L 7.35  
 tai low; drop, fall  
 tai-loaklai drop, drop down  
 tak all right, O.K., will do  
 tak virtue; spirit; morale L 19.30  
 (See also *iat koe* . . .)  
 -tak, -tak- can, able L 4.22, 5.15  
 tak in descriptive complements L 5.15, 14.1  
 tak'haan free, have leisure  
 Takkwoak Germany L 15.22  
 . . . tak lha°, . . . tak lhah had better L 4.43  
 tak-mu-tak'haan are (you) free?  
 . . . tak to much . . . -er L 7.17  
 tak-too obtain, get  
 tamx throw  
 tang° lamp, AN *caamx*  
 tang°taamx lamp bulb, radio tube  
 taq stool; chair, AN *ceung* L 2.43  
 tax strike, beat L 4.1; from, by way of; take (a road), (go) by way of; to give, to administer (an injection)  
 tax ceuq fight a battle or a war  
 tax ciufu to hail, to signal L 23.2  
 tax-deq cux'ih make up one's mind L 10.3  
 tax dinnwah\* to telephone L 4.2  
 tax-laann break, smash  
 taxlee care about, pay attention to  
 tax-loak(lai) knock down, bring down  
 tax xaammalow to yawn  
 tax-yap enter, fight one's way into  
 teag top, pinnacle  
 teak-choh kick out  
 teak-faanxoy kick out, drive back L 19.18  
 teg-juh hold on  
 tekkhoak really, actually  
 tektak ticktock

Teng *a surname*

Tengdzih T-(shaped) L 18.5

Tengdzih lowxao T-intersection

thaamm seek information about,  
inquire about; inquire after

thaanxxak-che tank, AN *kah*  
L 18.30

thaay too, excessively

Thaaybheng Yeung Pacific Ocean  
L 15.16

thae look at, see L 2.32; read (cf.  
*dok*)

thae-chot(lai) make out (from see-  
ing)

thaekinn see

thaelai look at L 8.15

thae shu to read

thae-tsengchox see clearly

thaeyok physical education

thag let (me do something)

thao to rest

thauthau° stealthily, secretly

theang listen, listen to

theang-chot(lai) make out (from  
listening) L 4.22

theangkinn hear L 3.38

theangman wah hear (it said)

theang-too hear

thengyat tomorrow L 4.35

thim add; additionally, as well, too

thin sky; heaven

thin kwoang the day breaks, dawn  
L 10.20

thin meng the day breaks, dawn  
(literary) L 20.15

thinsinn aerial, antenna L 19.26

thinxey weather

thinyin\* natural

thiw jump

thiw-chotlai jump out

tho drag, pull

tho-maailai pull up (near)

thoolonn discuss

thoq hurt, painful

thoy to retreat; subside, go down

thoyhaw to retreat L 19.3

thoyshao retreat to, hold

thoy shiu the fever goes down  
L 13.16

ti° some, a little L 2.9, 2.34; the  
L 6.19; ...-er L 12.22

-ti° more, ..., ...-er L 6.31

ti°kammnoai° a few moments

ti°kammteu° a tiny little bit

ti°kammt° a little, a small amount

timx, timxyeuq\* how? (in what  
manner?); in any way, in some  
way; do what? L 4.33; what's  
happened to ... L 11.2

timx ci why ...! L 6.45

-timx(cong°) o'clock; hour L 4.27

timxkaae why? how is it that ...?  
L 3.31

timxtou° at least, at any rate; in  
every case; must

timxyeuq\* (See *timx*)

timxyeuq\* keh what kind of?  
any kind of, some kind of

tintzao tincture of iodine L 13.25

tit fall, stumble

tit-dhunx fall and break

tit-laann fall and tear

tit-loak fall into

tit-loaklai fall down L 6.27

tit-loakxoy fall down L 6.27

tit-see die (from a fall)

tiw, tiw-juh suspend L 11.15

to many, much; *position in the*  
*predicate* L 7.26

toang just as, while

toang...joq... (See Lesson 15,  
Note 40)

toang...koxjannzi during the time  
when, while L 10.24

toangyin(\*) rightly, of course

toangzi right at the time, right  
then

toaq (See *zeug toaq*)

toaqdzow, toaq...dzow take as  
L 23.18

to-kwoh\*dhau too many

ton° ton

tong winter L 12.27

tong east L 11.7



- tongbinn east side, the east  
 tongcih winter solstice  
 Tong Punnghau Eastern Hemisphere  
 Tong Saam Shaag the Three Eastern Provinces  
 tongthin winter L 12.27  
 -too *complement expressing successful attempt* L 5.28  
 too island, AN *koh*, *dzoh*  
 tookwoak island country  
 toq cold; freeze  
 toshow majority; mostly  
 tou knife (See *zoai tou*)  
 tou° too, also, likewise L 1.12, 2.28;  
     in all cases; in either case;  
     even (with neg.)  
 tou°(wah)mudeq can't say for sure,  
     there's no telling, maybe  
     L 10.13, 10.15  
 tow reach, arrive at; arrive; to;  
     by (the time), until (See also  
     *tag tow*)  
 ... tow ... so ... that ... L 7.36  
 tow-jhi arrive late, be late  
 tow ... koxjannzi by the time ...  
 towtae at bottom, after all, any-  
     way, really, actually  
 toy opposite; pair (measure word);  
     to face; to, towards  
 toy'iu towards, in regard to  
 toyminn facing towards; paired;  
     opposite side, the opposite, the  
     counterpart  
 toymujuh I am sorry, pardon me  
     L 18.12  
 tsaamkwun to visit, to make a tour  
     of inspection  
 tsaamx tragic, terrible (often used  
     hyperbolically)  
 tsaankwunx restaurant, AN *kaan*  
     L 24.18  
 tsaat rub, scrape, scratch  
 tsaat-sheung scrape, abrade, injure  
     by abrasion  
 tsaat-sunx abrade, damage by  
     abrasion  
 -tsan *suffix* L 14.13  
 tsat seven  
 Tsatyut July  
 tsau autumn, fall L 12.27  
 tsaufan autumnal equinox  
 tseag ask, invite, request; please;  
 tseag-lai invite here, bring here  
     L 22.15  
 tseag mann (hax) may I ask ...?  
     L 18.2  
 tseang light green or blue L 11.12  
 Tseng Ch'ing (dynasty)  
 tsengchox clear(ly)  
 tsengnin young man, young  
     woman, youth L 24.11  
 Tsengxoe Kokonor L 16.6  
 -tsih AN *for verbs*, a time  
 tsin thousand  
 Tsindzih Man\* Thousand-charac-  
     ter Text L 22.20  
 tsinkam° your daughter (honorific)  
     L 10.12  
 tsok hasten, promote, advance  
 tsokzengfo° rapid course L 24.21  
 tunx short; shortcomings  
 tunx-zikaan keh of short duration  
 tunx-po° short-wave  
 tz a *clicked sound expressing hesita-*  
     *tion or worry* L 19.1  
 tzaannzeng to be in favor of, to  
     support  
 tzae son; *diminutive suffix*  
 tzae-noc\* sons and daughters  
 tzai to place, to put  
 tzai-loak to pack into L 19.21  
 tzai-zeug to place (on)  
 tzang hate, loathe  
 tzangka increase  
 tzao run, run away, escape  
 tzao-chot run out from  
 tzao-chotlai run out, escape  
 tzao-lhat escape, run away; escape  
     from  
 tzao-yaplai run in, hurry in  
 tzeh borrow, lend  
 tzeh funx make a loan  
 tzehfunx a loan

tsek namely, just L 3.16  
 tsek hay is namely, that is, i.e.  
 tzekxak at once, immediately, right  
     away  
 tzeugzan spirit, morale  
 tzeug oar, AN *ci*  
 Tzeug a common surname  
 tzeughoak-kam° scholarship, fel-  
     lowship, AN *pat* L 24.23  
 tzeung take, take hold of; have  
     ... L 6.41, 17.12  
 tzi *squeaking sound*  
 tzip kwat set a bone  
 tzip-too receive  
 tzipunx capital (assets)  
 tzix purple  
 tzixdaann\* cartridges L 18.37  
 tziخمuy sisters (collectively)  
     L 22.14  
 tzixsay carefully, in detail  
 tzoay again (cf. *yaw*) L 4.46; still,  
     further  
 tzoaykinn tzoaykinn, tzoaykinn lhah  
     good-bye! L 4.47  
 tzoe mouth  
 tzog, tzog'hay all the time, always  
 tzog mu (or *moo*) never  
 tzoktzok fully  
 tzonnbow progress, to advance  
     L 14.24  
 tzoo early; soon L 19.14  
 tzoock organize, -ation  
 tzoomoo (paternal) grandmother  
 tzootsaan° breakfast  
 tzoovuh (paternal) grandfather  
 tzoozan good morning!  
 tzoх left  
 T'zoxjunn Tso Chuan L 22.29  
 ... tzoxyaw\* or thereabouts  
 tzoу most, -est; very, extremely  
     L 7.3  
 tzoуgann recent(ly)  
 tzoуhaw last; latest

## U

u raven (literary)  
 uai hello! hey! L 4.14

uan review (lessons, etc.)  
 uandow temperature  
 uan-faan review (lessons)  
 uanx look for  
 uanx-too find  
 unx bowl, deep dish, AN *ceak*  
 utzou dirty

## V

vaann cooked rice; meal  
 vaann-unx rice bowl  
 vaannwai scope  
 -vann part, portion L 13.14  
 Vatkeng Buddhist Sutras  
 vaughiu pontoon bridge, AN *dhiu*  
     L 19.10  
 voang\* room, AN *kaan*  
 voang guard against, defend  
 voangshao defend L 19.6  
 voangsinn defense lines  
 voangxong air defense  
 voangxong-doq air-raid shelter  
     L 20.25  
 vuhmoo parents  
 vuhtsan father

## W

waak or L 4.34; *omission of* L 15.14  
 waak scrape, strike (as a match)  
 waakcex or L 4.34; perhaps  
 waan\* to play, play with  
 waan return, give back; pay back  
 waan-chot pay out, pay back  
 waangdimm in any case, anyway.  
     at any rate L 10.14  
 waan-tseng pay back, to clear (a  
     loan) L 17.15  
 waay be out of order  
 Waghui Overseas Chinese  
 wah say, tell; words, speech (Man-  
     darin); that... (conjunction)  
 -wah\* language, dialect L 3.14  
 wah\* picture, AN *fok*  
 wah... ci tell L 11.11  
 wahmudeq (See *lou°(wah)mudeq*)

wahsaay all told, in all L 10.14;  
after all is said and done, after  
all

wah-tak can be said

wah... theang tell

wai (See *yix...wai*)

waijhi maintain, support

-wan AN for verbs, a time L 6.25

wan cloud, AN *gaw*

wann dizzy; to faint, pass out

Wannaam Yunnan

wanndog (social, literary, etc.)  
movement

wannho canal, AN *dhiu*

wannkat to interrupt

wannshukei° transport plane, AN  
*kah*

wann-tow arrive, transport L 20.20

way for, on account of L 17.3; for  
the sake of L 18.44

way\* seat

-way\* AN for persons (honorific)  
L 4.16

wayshang hygiene L 22.43

way... xeeinn for the purpose  
of...

way... yi for, for the sake of, in  
order to L 18.40

Wazeqtonn Washington

Wazih Fahrenheit L 13.11

Wazih-pio Fahrenheit thermometer

Woang a common surname

woang yellow

Woang Ho the Yellow River

Woang Shaan° Huang Shan, fa-  
mous mountain resort

woh so he says, so they say, as the  
saying goes, so to speak L 7.22

woxey kindly, pleasant, charming  
L 13.35

wue can, know how to; can, be  
possible; will, would

wuemuwue can (you)...? do (you)  
know how to...?

Wunaam Hunan

Wupak Hupeh

Wu Shek Hu Shih L 23.29

wuy\* meeting

wuyyix conference, congress L 24.7

## X

xaak° black

Xaak°ka° Hakka L 9.18

xaakkeang be scared, be frightened

xaak°paanx blackboard

xaak-zun traveler's boat

xaamm weep, cry

xaammalow a yawn

xaaoshih\* examine, -ation

xae to be at, to be in L 2.17; at,  
in, on L 5.10, 16.4; from, by  
way of L 3.44, 4.10

xaedow, xaeshuh to be right there,  
to be right here, present L 2.24;  
with progressive force, ...-ing  
L 5.34

xag be willing to

Xaklong Koang° Heilungkiang;  
the Amur L 16.9

xakyeh dark night L 20.10

xamx-see crush to death L 6.29

xao mouth; opening; AN for  
ability to speak a language  
L 22.12; AN for a cigarette  
L 6.10

xaoiam° (dialectal) accent

Xa°vat Harvard

xax interjection with imperatives,  
do! won't you?

xeang light (not heavy)

xeang sheung light injury

-xee rise; up; start to; begin to

xeefei isn't it...? L 17.13

xeefun to like

xeejheng start (a journey)

xeekinn (See *way... xeeinn*)

-xeelai start, begin to L 7.40

xee shan get up (in the morning)

xeeshao begin

-xeezeuglai begin to, start to

Xeileyix Hillyer L 24.12

xeimoaq hope, to hope

xeishio sparse, thin

xeng light (not heavy) L 17.5  
 xengday brothers (collectively)  
 L 22.14  
 xengzeq flourish  
 xeqtsoy interest  
 xeug to sound, to ring  
 xeug to be at; to be in L 4.11  
 xeunghah\* the country  
 xeug toward L 4.12  
 xex isn't it so? don't you think?  
 huh?  
 xeyche automobile, AN *kah* L 7.14  
 xeydeak steamboat whistle  
 xeygoy implement  
 xoae sea  
 xoekwan° navy  
 xoetoo island, AN *koh*, *dzoh*  
 -xoai away, off  
 xoai open; start; turn on; operate  
 (sail, drive, run, etc.); hold (a  
 meeting) L 2.38  
 xoai chix commence L 18.47  
 xoai nin the year begins  
 xoai tou to operate (surgically)  
 L 13.17  
 xoaixao-moq (See *faat xoi-xao-*  
*moq*)  
 xoai zun start the ship; the ship is  
 starting  
 xoang° intonation, tune; chant  
 Xoann Han (dynasty)  
 xoan\*wuh nurse L 13.7  
 Xoannyan Chinese L 16.11  
 Xog Tzix Confucius L 16.17  
 xoi! aw! gosh!  
 xong empty  
 xongcong midspace, mid air  
 L 6.22  
 xongdzap air raid  
 xongkwan° air force  
 xongxey air  
 xoo good; very, quite, rather; all  
 right, O.K. L 4.44; had better;  
 easy to . . . L 8.4  
 xoo- good to . . . L 8.4  
 xoochuh good point; benefit; ad-  
 vantage L 9.23

xoodeydey good and sound, in good  
 condition  
 xoodsix, xoodsix . . . kamx(yeuq\*)  
 seem; as if; such as; it seems  
 as if . . . L 6.13  
 xoodzoay it's a good thing that  
 . . . , fortunately L 24.5  
 xoo'iay goodness or badness, quality  
 L 7.42  
 xoo-gek extremely good, fine  
 xoonoay a long time  
 xoo-tak-kwoh can be better than,  
 can surpass L 9.9  
 xoothae good-looking, pretty, beau-  
 tiful  
 xooto, xooto + AN a good many,  
 many, a lot  
 xootsoae fortunately, luckily L 24.5  
 xoo tzoo dzaw long ago L 19.14  
 xoowah thank you (for the compli-  
 ment)! L 14.32; you're wel-  
 come, don't mention it! L 14.36  
 xooxoodey\* well, properly  
 xoxsek regrettable, what a pity, too  
 bad  
 xoxyix may, to be permitted to  
 L 8.8; can, able to  
 xoy go; to  
 -xoy away, off, (Germ. *hin-*)  
 xoy\* away, off L 14.17  
 xut blood

## Y

yah twenty L 4.4  
 yahkee-sa'ah-koh twenty or thirty  
 yam chant; compose (poems)  
 L 22.32  
 yan man, woman, person, human  
 being, people L 1.5, 1.11; state  
 of mind L 13.15  
 yandey people; other people, others  
 yandsoai talented person, person-  
 age; personnel  
 yankong human labor  
 yankong xoi keh opened arti-  
 ficially



- yanman people (collectively)  
 yansheang voices L 5.33  
 yanxao population  
 yan-xut human blood  
 yanyan every man, every person  
     L 3.3  
 yao have L 2.26; there is L 2.35,  
     5.7, 11.1; with, -ful, -ed  
     L 17.11; is as much as L 12.36;  
     did L 14.3  
 yao ... kamm is as ... as L 7.11  
 yaomoo have (you) ...? do (you)  
     have ...? is there ...? L 2.36;  
     have (you) ...? did (you) ...?  
     L 14.3  
 yaoti° some  
 yaoti° yan some people L 3.33  
 yaoti° yan ... yaoti° yan some  
     ... others L 3.33  
 yaotsoy interesting L 6.26  
 yaoyoq useful  
 yaozi sometimes L 5.31  
 yap enter; go to (school)  
 -yap in, into  
 yapbinn inside L 10.31  
 yap kwaan enter the Pass (of  
     Shanhaikwan) L 16.10  
 yaplai come in, come into, enter  
 -yaplai in, (Germ. *herein*-); into  
 yapxoy go in, go into, enter  
 -yapxoy in, (Germ. *hinein*-); into  
     L 6.16  
 yat day (measure word)  
 yat\* (length of the) day  
 yatdhau\*, yitdhau\* the sun  
 Yatpunx Japan L 15.34  
 yattzix date; day  
 yatyat every day  
 yatyoy daily use  
 yatyoy-panx articles for daily use  
 yau from, by way of; by means of;  
     *word introducing agent* L 20.7  
 yaugheihay, yaugheizih especially  
     L 14.25  
 yaukekdoys\* guerrilla fighters  
     L 18.46  
 yaukek Khoi guerrilla region  
 yau shoe swim  
 yausoi should especially (literary)  
 yaw again (cf. *tzoay*) L 4.46; more-  
     over, besides, or  
 yaw right  
 yaw ... yaw ... both ... and ...  
     (before predicates only) L 3.32  
 yeh night  
 yeh twenty L 4.4  
 yeh\* (length of the) night  
 yehmaanx(-xaak°) evening, night;  
     at night  
 yehpunn midnight (literary) L 22.36  
 yek also L 2.28  
 Yekkeng Book of Changes L 22.31  
 yek mu- (not) ... either, (not) ...  
     nor ... L 2.28  
 yektou° also, too L 2.28  
 yengdhau thoqkek meet head on  
     with a heavy blow L 20.11  
 yengyin still; continue to  
 yeq learn to recognize, learn  
 yeuk medicine, drug  
 yeuk'hay if L 7.50  
 yeukkwox(-hay) if L 11.13  
 yeukkwox muhay (ah) if not, other-  
     wise  
 yeukpanx drugs (usually in collec-  
     tive sense)  
 yeung ocean  
 yeungcin° blanket, AN *dhiu* L 18.19  
 yeunglek the solar calendar  
 yeuq manner, fashion; kind, sort  
 yeuqyeuq (tou°) everything L 7.18;  
     anything  
 yex thing, object; (*less frequently*)  
     thing, affairs, event, AN *ginn*  
 yi (See *way* ... *yi*)  
 yiep twenty L 4.4  
 yih easy  
 yih two L 1.18  
 yiheix index finger  
 Yihdaayley, Yihkwoak Italy  
     L 15.23  
 yihzap twenty  
 yika° now  
 yinhaw after that, then L 17.23

yinkaw study, research, investigate  
 yinlonn view, opinion  
 yinndoay present generation, modern  
 yinndzoay now L 6.24  
 yinnzi current(ly)  
 yip employment  
 yit hot; fever L 13.5  
 yitdhau\*, yatdhau\* the sun L 7.52  
 yitdow temperature, fever  
 yitdowpio thermometer  
 Yit'ho Jehol L 16.14  
 yitsex moreover, besides; but also  
 yix gee! gosh! whew!  
 yix ear, AN *ceak*  
 yix already L 20.16  
 yixdsin ago, previously, formerly, before L 15.2, 15.3  
 yixhaw afterwards, after (See also *dsongtsix yixhaw*)  
 yixkeng already  
 yixlonn discuss, criticize  
 ...yixpak to the north of ...  
 yixwai take it that ...; regard as, think, believe that ... L 6.39  
 yix ... wai cux take ... to be the main thing L 23.28  
 yixyux whisper, to whisper L 24.6  
 yog brave  
 yongyih easy  
 yoq to use; with, by means of L 5.12  
 yoqchuh usefulness, use, function  
 yoq-mu-kwaann cannot get used to (using) ...  
 yoqpanx useful article  
 yu-fox fishing lantern  
 yuh the more L 7.28  
 yuhbey prepare  
 yuhdeq previously determined, prearranged  
 yuh-jeuk meet with  
 yuho how? L 14.31  
 yukwox if  
 yukwox muhay ah otherwise, or else L 6.28

Yulam Ngoaysix Informal History of Literary Men L 23.13  
 Yun Yuan (dynasty)  
 -yun finish ... -ing L 6.1  
 yun along  
 yundsun entire(ly); quite; complete  
 yundzek place of origin L 22.5  
 yunkwuh reason, cause L 9.20, 17.3  
 yunloai fundamentally, in fact, originally  
 yunn glad to, willing to  
 yunnin first year  
 yunpat pencil, AN *ci* L 2.15  
 yunpunx originally, in the first place  
 yunx soft  
 yunx far  
 yut month L 12.11; moon L 22.34  
 yutvann-bhaai\* calendar  
 yut ... yut ... the more ..., the more ...; the ... -er, the ... -er; more and more ..., ... -er and ... -er L 6.35, 7.46  
 Yutyux Cantonese dialect L 20.2, 22.7  
 yux rain (See *loak yux*)  
 yuxlok lecture notes L 23.25  
 yuxyin language (learned term) L 24.20

## Z

zamm very (literary) L 20.13  
 zammcih even  
 zanndzoaq the kidneys  
 zap ten  
 zapdzih a cross L 18.3  
 zapdzih lowxao crossroad L 18.3  
 zapfan very, extremely  
 zapiat eleven  
 Zapiatyut November  
 zapkee ten-odd, between ten and twenty L 5.3  
 zapyih twelve  
 Zapyihyut December  
 Zapyut October

- zatyinn to be realized; realization  
 zau melancholy, sadness  
 zaw suffer, receive  
 zaw sheung receive injury, to be injured  
 zeak stone, rock, AN *gaw*  
 zeakdoq stone cave  
 zeang city  
 zeangka° the whole family  
 zeanglee inside the city, city proper  
 zek eat; to smoke (v.t.) L 6.9  
 zek-saay eat up L 6.6  
 zek-xeelai start to eat L 7.40  
 zeng receive (as favor), to be favored  
 zeng\* rope, AN *dhiu*  
 zenglaap establish, inaugurate, inauguration  
 zeng-ngoay outside the city L 22.35  
 zengwai to form, become  
 zeug to go up; go on board  
 zeug dhoang to have a class L 5.37  
 zeuglai come up  
 -zeuglai up, (Germ. *herauf*)  
 zeug toaq to be cheated, to be made a fool of L 23.32  
 zeugxoy go up  
 -zeugxoy up, (Germ. *hinauf*)  
 -zeuq, zeuq- up, above, on L 5.1  
 -zeuq in, in regard to L 16.21  
 zeuqbinn top side, on, above L 5.1  
 zeuqhah\* (See *kamm zeuqhah\**)  
 zeuqkou top, upper  
 zeuqminn top, upper part  
 -zeuqminn on, above  
 Zeuqshu Book of History L 22.28  
 zeuq-tsih last time  
 Zeuqxoe Shanghai  
 zeuqxong the air above L 21.7  
 zex agency, society L 20.4  
 zi time  
 zidoay period, age  
 zighei period, stage  
 zih, zihkoann event, affair, work, business, thing, AN *ginn* L 4.41  
 zih to be (Mandarin); this (literary)  
 -zih Mr. L 13.11  
 zihaw time (See also *keh zihaw*)  
 zihmat thing (learned term) L 8.2  
 zihyip work, undertaking, enterprise, AN *ginn*  
 zikaan period of time; duration  
 zizeung often  
 zizi constantly; from time to time  
 zok familiar  
 zokdey territory L 16.8  
 zonnjuh (follow) along  
 zuh tree, AN *pho*  
 zuh-teag treetop  
 zun boat, ship, AN *ceak*  
 zundhau the bow (of a ship)  
 zun-shuh on board



